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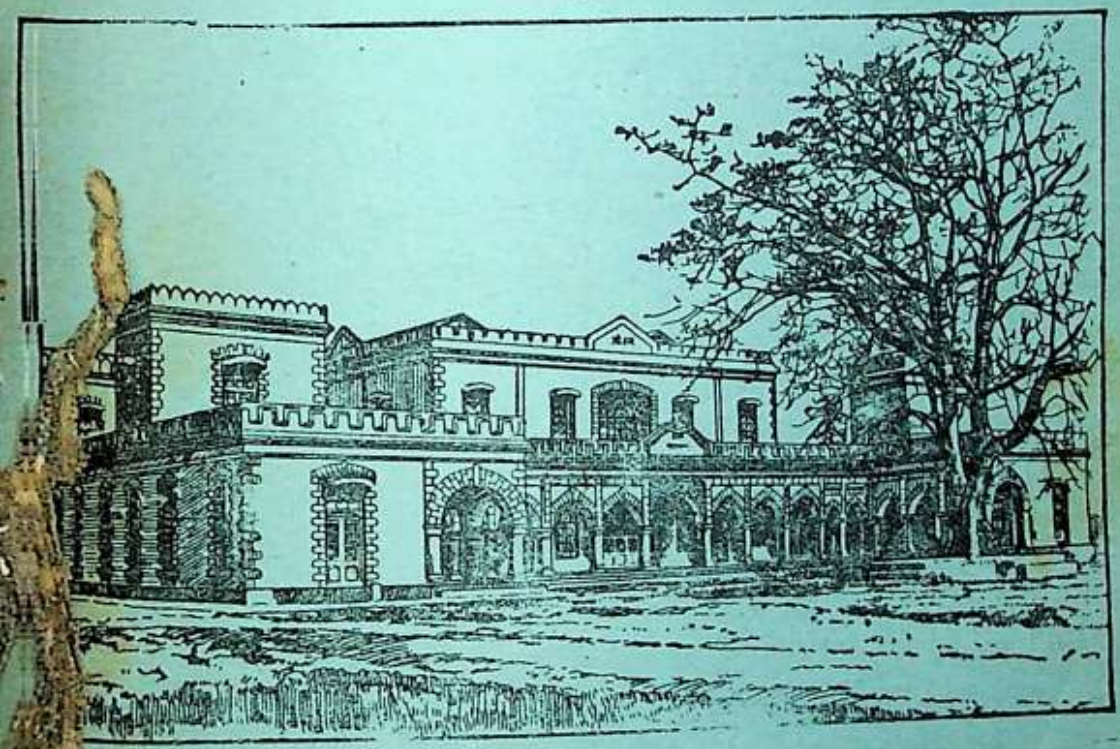
THE VEDIC MAGAZINE

AN

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

MAGH, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a it of absolute independence and fearless regard for truth," to the notice of all who are interested omly in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may m to be heard.—*The Hindustan Review.*

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गुरुकुल कांगड़ी

THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

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"ANGER."

Use not anger as a force

of *thy* forces, or 'twill weaken

thee—touching not the fault

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of him whom thou hadst desired to correct.

But use it as a force of *His* forces—regarding thyself but as the agent. Then will its use be mingled with Wisdom and Compassion and these—directing the whole—shall give thee more, not less, of strength than thou hadst anon!

ELIZABETH ARNOLD.

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NOTES.

The Metaphysical Aspect of the War.

The Great War is dragging along its weary and dismal course. There is almost a lull in the terrible carnage of civilized humanity. Hundreds of thousands have lost their lives or liberties in Christendom.

The grim fun of the situation is that all this is being done in the name of civilization and Christianity. Intercessory prayers are being offered to the Lord of Hosts for the victory of the arms of each of the belligerents. Both Germany that provoked the war and England that has been drawn into it are pleading before the footstool of the Most High the righteousness of the cause for which each stands. It is indeed a pity that the combatants, contrary to the behests of Jesus, are taking the name of the Lord in vain—of course not deliberately but unconsciously. Is it possible that there are any Christian divines who seriously believe that the Father of all nations—not merely of Isaac and Abraham—will be influenced by intercessory prayers and will side with the party that sets up the loudest lamentation and the most piteous wail. Does not Omniscience know which party is in the right and does He need the pleadings of surpliced and paid advocates to understand the issues involved and to arrive at a decision? The very thought is blasphemous.

The only prayer suitable for genuine theists at this terrible juncture of time is "Do thou, O Lord, end this terrible conflict of nations in thy own good time when the evil karma of civilized humanity has worked itself out. Do what is right in thy sight"—Amen. यद्भद्रं तन्नासुव

But who is responsible for this unconscious blasphemous attitude so rampant in Christendom?

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The Old Testament undoubtedly. Jehovah in the Old Testament is so clearly a tribal deity and so decidely takes a partisan attitude in the quarrels of the "chosen people"—the Israelties—against other tribes that the temptation on the part of those who believe in the verbal inspiration of the "scripture" to unduly influence Him by flattery is irresistible. Abraham, the Lord's prophet, passed off his wife as his sister. The Pharoah took her to wife in ignorance. Jehovah did not punish Abraham for this act of cowardice and greed but threatened the poor victim of his cupidity with plague—the germs of which He kept always in stock.

Now what does the feast of Passover symbolise? Slaughter of the enemies of the Jews on the part of Jehovah in a spirit of partisanship. (See Exodus XII) Not only this. The Lord even sanctions attacks upon others' property in order to enrich His people. We read in the Old Testament.

"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians" (Exodus III 22.)

Again so long as the Old Testament is not relegated to the limbo of exploded myth, wars cannot cease, for Jehovah is essentially the God of War and Thunder. In Exodus XV, 3 we read.

"The Lord is a man of War. The Lord is his name."

In Exodus XVII, 16 it is written,

"For he said because the Lord has sworn that the Lord will have war with Amalek from generation to generation."

The Progress of the War and Indian Troops.

The advance of Germany in both the Eastern and the Western theatres has been definitely checked although

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communications from Petrograd have to be taken *cum grano salis.*

Our countrymen who have valiantly rallied round the Union Jack at this supreme crisis in the fortunes of the empire are giving a very good account of themselves.

A European princess of English extraction in a private communication to us writes as follows about the War.

"I have no doubt your lecturing tour must have resulted in blessing for many souls. Indeed " Wisdom and Love " are needed in this dark hour, when all the evil forces are let loose on this poor globe. The suffering in Belgium is *terrible*, it is distressing to be powerless to help. I do what little I can and hope to organise Relief Work when circumstances allow and the work of reconstruction can begin. *The bravery of the Indian troops is exciting universal admiration in Europe. I saw a detachment lining the road when the King drove to open Parliament and I have never seen finer types of manhood. The calm dignity of their bearing and the gentle expression of their faces struck me particularly.*

How sad to think the very flower of the nation mowed down in this appalling manner. So many of my friends have lost their sons. There is mourning in many thousands homes this Xmas. May it end soon.

Let us hope and trust that Armageddon will result in peace everlasting."

The italics are, for the most part, ours.

Let us hope that Indian blood shed in defence of the Empire will bring the blessings of self-government to this hoary land and despite the hysterious outvapourings and balatant swagger of the reactionary party represented by the *Pioneer*, the solemn promises made by eminent British statesmen and by responsible organs of sane British public opinion will be redeemed, when the ultimate victory of the allied arms—of which there can be no doubt whatever—enforces international treaty obligations and restores the empire of right and justice and the domination of international good faith and demolishes the rule of homicidal earth-hunger and devastating lust for territorial aggrandisement and expansion at the expense of the weak and the helpless.

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Honourable Mr. Basu's Appeal to British Morals.

In his memorable speech delivered on the occasion of the 29th session of the Indian National Congress, Mr. Bhupendra Nath Basu, the president elect of the session gave a true and fitting expression to the feelings of the Indian people. Coming to the constructive programme of the Congress, he quoted the Charter Act of 1833, the memorable despatch of the Board of Directors accompanying the said Act and lastly, the most important of all, the solemn declaration of the Great Queen of blessed memory to show the position "where we stand to-day." "These Charters," said the Hon'ble gentleman "form the solid foundations on which the Government of India rests: one removes the disqualification of the subject, the other defines the obligation of the sovereign." Mr. Basu refrained from considering how far the injunction of the Board of Directors or the solemn declaration of the sovereign had been loyally carried out and how wide was the gulf which divided our actual position from our legal status : and we would not rush in where he did not tread. But whatever the condition of the Government to-day, it would not matter much if, even now, after the war has shown how very deserving the Indian people are of British confidence, the Government accepted the solemn appeal of the president of the Congress which he has made to British sense of morality and justice. Said the Hon. gentleman :—

"And may I, addressing myself to Lord Hardinge, tell him that this future is in his hands, that it will be a glory all his own, unparalled in history, if India realises this future before he lays down his office: my appeal to him is not in the name of personal glory, it will be a glory to the Most High, for future generations in India and England will bless his name, for he will have done incalculable good to both, and this is not an appeal *ad misericordiam* ; we stand at the bar of the humanity and claim the fulfilment

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of obligations, of declarations and solemn pledges. It is the appeal of Belgium for enforcement of her guaranteed rights. England is pouring forth her wealth, and what is more and no wealth can buy, the precious blood of her men for the fulfilment of her plighted word ; her name will live as long as human history lives. Will India say that England had failed in her duty to India ? It is not a prayer, but a call in the name of the people of India enforced by the moral sense of mankind, which if religions are not mere myths and their teachings empty shibboleths, will survive the clash of arms and the fate of nations."

The Action of Drugs on Plants.

We Indians have been taught from long ages to believe not only that plants have life but also that their life is similar to and even identical with our own. Thus we may be sure that, in his wonderfully illuminating discoveries, Prof. Bose proceeded with that most ancient belief firmly established in his mind. Still, however, it is highly creditable to him that what was, up till recently, a mere belief has been turned by his unceasing efforts into a scientific truth. Professor Bose has been on his triumphal tour in the civilized world, lecturing on his subject before the learned assemblies of scientists and impressing them with the greatness and originality of Indian genius which has once more begun in this "other race" to win new glories. His lectures have been received with marked expressions of appreciation. The gist of one of them, such as has appeared in several newspapers. is given below.

In the course of his lecture before the Royal Society of Medicine Prof. Bose explained that it was only by the study of the simpler phenomena of irritability in the vegetable organism that the more complex physiological reactions in the animal tissues could be elucidated ; in the

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scientific study of the effect of drugs the aim should be to get at the very root of the matter by discovering the fundamental reactions of drugs on the simplest protoplasmic mechanism as exhibited in the plant. He showed how the effect of medicine on plants can be studied by subjecting the plant to a definite shock and obtaining a record of the responsive twitches. The effect of the medicine is then indicated by the modification of this answering response. If the twitches become large then the drug is stimulating but if they cease, the drug has acted as a poison. Thus, by means of testing blows it is possible to make the plant itself reveal the invisible internal changes which have hitherto been beyond our scrutiny. It was shown that the vitality of the plant as that of human being, is at its lowest in the early hours of the morning. Also that not only does the twitching response in the plant resemble the muscular contraction in the animal, but that there are other tissues which go on pulsating automatically like the animal heart. The throbbing tissues in the animal and in the plant react to drugs in an identical manner, they can both be stopped by the same poison and revived by the same antidote. It was further shown that plants, like animals, possess a nervous system by means of which excitatory impulses are transmitted. Under certain conditions the animal nerve undergoes changes leading to paralysis. What is the change of the tissue by which this is induced? Under what conditions may the cure be effected and conductivity restored or enhanced? His theory had led the lecturer to believe that this most obscure problem of physiology could be solved if two opposite molecular conditions could be induced by some polar force in the conducting nerve. His researches had enabled him to find means by which he was able to exalt or inhibit at will the conducting power of the experimental plant and animal nerve Prof. Bose later explained how the normal effect of a drug is profoundly modified by two other factors, i. e.,

(1) The influence of dose or strength of application and (2) the past histories of organisms, the influence of which was illustrated by the history of three batches of seedling, similar, but grown under different conditions. Under the same poisonous dose the first batch succumbed immediately, the second struggled and ultimately survived while the third was actually stimulated by the poison and manifested this by invigorated growth.

In the matter of contraction to stimulus, transmission of excitatory impulse and automatic throbbings, the plant is very much nearer to us

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than has been imagined. In these and many other ways, (e.g. life reactions in plant and man are alike, and thus, through the experience of the plant, it may be possible to alleviate the sufferings of man.

The Science Vernacular Society, Gujerat.

A few years back when few ever thought of the possibility of making Indian Vernaculars the media of instruction in the schools, it was the Arya Samaj and its revered leaders who showed their keen foresight and practical wisdom by setting up at Hardwar an institution (Gurukula Kangri) one of the most important features of which is the imparting of all instruction in Arya Bhasha (Hindi). Since then the idea has been struggling to come to the surface, and now at last there is a strong hope of its receiving proper attention at the hands of the educated public. People have come to realise that any expectation of true scientific and industrial progress in India, so long as the medium of instruction continues to be a foreign language, is merely chimerical. Here and there an individual may work wonders in Science and Industry but the entire nation cannot move a step further. It is no great exaggeration to say that most of our Masters of Science cannot properly understand the toy machines of the American boys, which the latter make for themselves. Their knowledge does not go very far beyond their "courses." The foreign medium obstructs their thought and all but stifles originality.

As regards industries, "the present war has demonstrated how very much dependent we are for almost all necessaries of our existence on foreign people ; in spite of the fact that India is so exceptionally rich in the raw products and minerals, that go to make the finished articles of our daily use ; and also inspite of the desire of the Government and the public to a certain extent on the present occasion, to manufature these things on the spot, and to handle this opportunity to capture the German

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trade. The great obstacle, however, is the general ignorance of industrial processes, and the want of experience. These obstacles can be removed only, if the commercial and enterprising classes are made familiar with industrial processes and that in their own language."

We have before us the examples of countries like Russia and Japan to show that when people are enthusiastic, "the dissemination of scientific principles works with miraculous speed." "India with its stores of rich material, with its intellectual population, its ancient traditionary skill, its huge extent, its varied climates, its diverse flora and fauna, its unequalled fertility should not remain behind and *would* not remain behind if only her sons were taught the lessons of the modern application of science to industries and arts, and its general bearing on life in their own language, and in simplified ways." To achieve this end a Scientific Vernacular Society was lately formed at Allahabad, under the presidency of Hon. Dr. Sundar Lal, with the object of creating a scientific and undustrial literature in Hindi and Urdu. Another society of the same kind though with higher and much more practical aims has been proposed to be started in Baroda, the State which may very well claim to be the pioneer state of India. The objects and functions of the society are as follows.

The object of the Society shall be to create an atmosphere of Science and Industry in Gujerat; to bring the people in touch with modern progress, and the developments of science; to inculcate the spirit of self-help, co operation and scientific management; to introduce method and system into all the routines of our daily existence and to infuse the spirit of scientific inquiry into all the details and minute of life.

Its functions.—Dissemination, creation, translation, adaptation, or encouragement of scientific, technological, commercial and industrial literature through the medium of Gujerati by (*a*) Offering rewards and prizes, (*b*) Opening libraries (*c*) Holding popular magic lantern and bioscope illustrated lectures, (*d*) Opening industrial schools on the model of the

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fachschule in Germany and starting travelling schools, (*e*) Organising a system of correspondence schools like those existing in America, (*f*) and holding examinations like the City and Guilds of London Institute.

Needless to say, we are entirely in sympathy with the aims and objects of the society and would like to see many such established in different parts of our country. But there is one thing about which we would like to utter a word of warning to the organisers. No doubt, Hindi is not yet the *lingua franca* of the whole of India and at present we must "move along the lines of least resistance," but it would be dangerous as also almost impossible to try to ignore Hindi which contains almost all terms of technical scientific use and from which an easy access can be had to the "mother of all languages," and to invent new scientific terms in Gujerati which offers no such facilities. Also the whole of India, consistently with its national aims, can afford to have scientific terms of one kind and one kind *alone*. It is high time for the new societies to keep this end in view.

The Human Skull 25,000 years Old.

Modern history claims to have some knowledge of the world so far back as two thousand years. The unknown ages that preceded are relegated to an insignificant corner called the "Dark Ages;" all that is considered known of these times is based very largely upon mere conjecture and sometimes utterly unfounded and the result only of the original prejudice of the historians. The Age of the Earth may have been considered very long, but the idea of the Age of Man upon it, though unexpressed, and unconsciously formed, did not carry the historians very far back of the Christian belief that the creation of Man took place about six thousand years ago. The recent astounding discoveries of Anthropology, a science only of very recent growth, have as "Theosophy in India" points out, given a death blow to all such ideas and beliefs. Very recently Prof. Wilson showed a human skull in a meeting of

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the British Association in Australia about which he said. "It may rank with some of the more important historical finds elsewhere. Indeed its discovery would seem to place the entire question of the early existence of man upon this continent upon an entirely new basis." According to Prof. Wilson the skull was brainy about 25,000 years back.

To-day this remnant of a long-dead human body acts as a great stimulus to thought and sets our brains athinking about that most mysterious being, the Man. In the first place, while falsifying the beliefs referred to above, it assures us that the age of Man upon this planet is at least 25,000 years and more : and though this represents only a fraction of truth, the full measure of which is to be found in the ancient Aryan literature, its consequences are sure to extremely facilitate the acceptance of the truths of Ancient Indian Civilization at the hands of the hitherto unwilling modern scholars, and compel their attention to the facts which they had hitherto but half-realised. For if the world is even as old the skull would seem to show, is it not probable that the long ages which are called "dark" as compared with the insignificant period of so-called civilization, should have developed civilizations of their own which after reigning for thousands of years came to an end and did not leave traces of their existence by means of which it should be possibe to-day to identify them. We are aware of such later names as the Egyptian, Carthagian, Greek and the Roman civilizations about all of which it is said that they can ill-compare with the present one, and that they were but crude forerunners of this high and towering standard. But there may have preceded, there certainly did precede mightier civilizations. To-day we are aware of one at least. The Ancient Aryan Civilization, is simply discoverable through the ancient books and its greatness is being gradually asserted by the oriental scholars : the great cataclysm of to-day is itself serving to remove some of the shadows which so long prevailed

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over it. Even in our last issue we quoted from a manifesto signed by some of the most eminent persons of the day which showed how the moderns were gradually lighting upon the principles, which alone can afford shelter from war, the principles, indeed, which were defined long ago by the great Indian law-givers and acted upon by the Chakravarti kings of old.

The National Social Conference

The National Social Conference or more correctly the Hindu Social Conference was presided over this year by the Yuvaraja of Mysore, who though evidently a young man acquitted himself creditably. As usual he enumerated the reforms that need to be introduced, with his remarks upon them, showed what the State has done and what yet is expected from it, and in the end gave some practical suggestions as to how the work of reform can be accomplished.

The key to the whole address is provided in the preliminary remarks where the Yuvaraja while avowing the deep interest which, he said, he had been taking in questions of social reform, claimed for his special qualifications the advantages of foreign travel which had been his privilege to enjoy. Generally, foreign travel is useful as widening the horizon of one's ision of thought, thus rendering one capable of studying one's national social system from a distance and comparing it with the others. But with the Yuvaraja the case is different. He seems to be dominated by the western social ideals as distinguished from our own and most ready to vote for the former as against the latter. According to him there is something radically wrong in our own social system and nothing less than a complete overhauling of it according to the western ideals would enable us to "regain lost ground in the scale of the civilized communities of the world." His comparison of our own society with western societies is interesting as further showing the inner workings of his mind. For says he, " It is idle at this hour of day when

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all of us are hankering for the Westernisation of our political conditions to cry out against Westrnisation in general as rank heresy."

We are by no means in favour of the caste system as it exists to-day, but there is no doubt that our national social ideals which inspite of the tremendous invasions upon us from outside for the last one thousand years and more, have kept us living upto this day may not unfairly claim the respect of the Hindus. Societies are not made but grow; and if our society, at the present day, is unhealthy, the proper remedy is not, certainly, to destroy it root and branch and to try another xperiment. But as Dryden says in his Absalom and Achitophel,

"If ancient fabrics nod and threat to fall,
To patch the flaws and buttress up the wall,
Thus far 'tis duty but here fix the mark,
For all beyond it is to touch our ark,
To change foundations, cast the frame anew,
Is work for rebels who base ends pursue,
At once divine and human laws control,
And mend the parts by ruin of the whole.
The tampering world is subject to this curse,
To physic their disease into a worse."

The English system of government, which is thought to be the best of all, is so simply because it is indigenous and has had an almost unbroken carrier of progress and improvement.

The body of the address is just as good as might be expected. Near the end the Yuavaraja changes his tone, and here his remarks, though not a little incongruous to his introduction, are entirely sound. For says he :—

It will not do to shock public feelings deeply attached to ancient traditions, by radical and extraneous innovations and the skill of a successful reformer of Hindu Society lies in finding a Sastric sanction to the changes he advocates and so interpreting our ancient texts as to suit the needs of the changing time.

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"There is I believe nothing wrong with our religion or our Sastras, but from the way they have been interpreted it is rank heresy to preach any of their reforms. People have to walk out of their religion or remain as they are socially, and this while with a more rational interpretation of our texts we can both be within our religion and adopt these changes. What we therefore require is not any alteration in our Sastras but a proper and more liberal interpretation of them."

We are sure that if our reformers would proceed with their work on the basis of our Shastras, the work of social reform would be accomplished sooner as well as more soundly than otherwise.

Winnowed Christianity.

In his volume upon "Eighteenth Century Literature" speaking of Collins' poetry, Gosse says, "From his wheat very little chaff can be winnowed:" doubtless the remark is quite correct. Now in the number of the *Unity*, America, just now before us we find advocated a similar winnowing of Christianity by Professor G. Dawes Hicks with a result which is quite opposite to the one stated by the literary critic. In his address to the students of the Presbyterian College, after speaking of the important features of nations in the near future, the learned professor goes on to describe the needs of the present age. The imminent danger to the New Democracy, according to him, is from the multitudes who are at last awakening to a sense of their manhood and whose one century of wrong is bound to engender a certain amount of retaliation. The question, therefore, is, 'How to meet this difficulty?' The only answer given by him is 'that superstition must give way to knowledge, that love must cast out fear, that the bondsman must become a son, and God a Father.' 'To accomplish this is the task that falls to-day to the *Cristian-Teacher.*'

As to the essence of the Christianity which these Christian teachers are to believe in and preach, the Professor quotes another distinguished theologian who says :—

"Jesus may "have been greeted at his birth by pæans of angels. or simply have sprung as other men, from [the] pure wedded love of two

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human hearts. Jesus may have risen radiant from the baffled tomb, or for him, as for other men, the sepulchre may have proved relentless, I, for my part, hold him no exception to the rule the wise men laid down of old 'All men have one entrance into life and the like going out of it.' But though no choir of angels greeted his infant cry, though no portent of rent veil or lowering darkness marked his dying cry, though nature yielded to his hand no manner of obedience, she will not yield to men of common clay, though gem after gem be torn from the garland of shining myth that decks his head, and only the wreath of thorns be left pressing on his throbbing brow; yet to have in us for one moment pure and strong and full that kingdom of God that found lodgement of his soul, would be to have risen above every orthodoxy on which the church built her pride and every heresy against which she plied her scourge. I know not details of this man's days, I have no means to lay down any dogma about his sheer impeccability. How should I? I doubt not, motions of human weakness shook even his incomparable spirit. But I do know that could this race of striving, struggling, sinning, sorrowing men rise to the height of his superb and gracious manhood and touch the glory of his communion with the father, that would be the coming of the New Jerusalem more nearly than any other thing that we can dream of."

The result of this winnowing must be very disastrous to Christianity. In fact the little of it that is left is this: Follow the example of Christ even though he had weaknesses. Now the question arises why should these impartial spirits fix upon Christ as their exampler. The answer given to this question at another place in the address shows that this partiality for Christ is due to a reason which is no other than the long acquaintance which the Western people have had with the Son of God. The Professor says :—

"Yes: I yield to no one in my admiration for the sages of classic antiquity and for the saints, of civilizations other than our own. But we, who have been nurtured in the conceptions and ideals of a great tradition, we whom from earliest childhood have caught the accents of one voice and have been drawn in tenderest affection to the feet of a common master—we cannot forget the rock of which we were hewn, nor the pit out of which we were digged We speak the language of Palestine, and its words of wisdom come home to our hearts as no other words can."

This is an encouraging feature of the new Christianity. Let us hope that these receptive spirits will have no hesitation in do etailing into winnowed Christianity the teachings of the ancient Aryan sages who were, doubtless, the spiritual and intellectual guides of Lord Jesus Christ.

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INTRODUCTION TO THE COMMENTARY ON THE RIG AND THE OTHER VEDAS.

(By Pandit Ghasi Ram, M.A., LL.B.)

May God protect us both (the author and the reader), may He send us enjoyments, may we acquire strength together, may our learning be full of lustre and glory, may we never hate each other (*a*).

Taithriyopnishad, II Valli I, Annuvaka.

---

1. Having bowed to Brahma, who is without beginning or end, who is the universal creator, unborn, eternal, the true and the highest reality, and whose ancient knowledge, called the Veda, is the upholder of law, the destroyer of unlawfulness, pure, beneficial to the world and bestower of prosperity on all men, I, with a mind to explain and interpret the Vedas, undertake to write this commentary.

2. I commenced this commentary on Sunday, the first day of the bright half of the month of Bhadra in the (Samvat) year 1933.

(*a*) सहनाववतु सहनौ भुनक्तु सह वीर्य्यं करवावहै ।
तेजस्विना वधीतमस्तु मा विद्विषावहै ॥
तैत्तिरीयोपनिषद वल्ली २ अनुवाक १

1 ब्रह्मानन्तमनादि विश्वकृदजं नित्यं परं शाश्वतम् ।
विद्या यस्य सनातनी निगमभूद्वैधर्म्य विध्वंसिनी ॥
वेदाख्या विमला हिता हि जगतः नृभ्यः सुभाष्यप्रदा ।
तन्नत्वा निगमार्थ भाष्यमतिना भाष्यंतु तन्तन्यते ॥

2 कालरामाङ्क चन्द्रेऽब्दे भाद्रमासे सिते दले ।
प्रतिपद्यादित्यवारे भाष्यारंभः कृतो मया ॥

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3. Let the virtuous know that this work has been composed by one whose name (Dayananda Sarasvati) is synonymous with noble qualities and Vedic study. The delight (*ananda*) of compassion (*daya*) realised by one's consciousness shines forth as the greatest joy and in its presence dwells learning (*Sarasvati*) under the Divine protection doing good to all (men).

4. May I write this Vedic commentary with the favour of God for the good of all men, giving the correct interpretation supported by valid proofs.

5. Herein I shall give the exposition of the meaning of the *mantras* in elegant Sanskrit and the Vernacular which will satisfy all desires.

6. In explaining the mantras I shall follow the ancient method of interpretation of the Aryan sages and seers and shall not swerve from it.

7 and 8. May this attempt of mine, to destroy the blemishes of modern commentaries and glosses which cast

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3 दयाया आनन्दो विलसति परः स्वात्मविदितः,
सरस्वत्यस्याग्रे निवसति हिता हीशशरणा ।
इयं ख्यातिर्यस्य प्रतत सुगुणा वेदमननाऽ-
स्त्यनेनेदं भाष्यं रचितमिति बोद्धव्यमनघाः ॥

4 मनुष्येभ्यो हितायेव सत्यार्थं सत्यमानतः ।
ईश्वरानुग्रहेणेदं वेद भाष्यं विधीयते ॥

5 संस्कृत प्राकृताभ्यां यद्भाषाभ्यामन्वितं शुभम् ।
मन्त्रार्थ वर्णनं चात्र विक्रयते कामधुङ्मया ॥

6 आर्याणामृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्थो विधास्यन्ते तुनान्यथा ॥

7&8 येनाधुनिक भाष्यैर्ये टीकाभिर्वेददूषिकाः ।
दोषा सर्वे विनश्येयुरन्यथार्थ विवर्णनाः ॥
सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः ।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम् ॥

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a slur upon and grossly misinterpret the Vedas and to bring to light their ancient and correct interpretation be successful *through* the help of God.

Lord's Prayer.

O Lord ! Thou art all existence, all consciousness, and all bliss, most merciful, infinite, possessed of knowledge and wisdom, illuminer of knowledge and of the whole universe—the sun, &c., bestower of all happiness and maker of the entire universe. Do Thou chase far away from us all ills and evil qualities and surround us and provide us, through Thy grace, with that good in which there is no admixture of pain and which, through the acquisition of true knowledge, leads to exaltation in this and to final beatitude in the next state. Do Thou remove all untoward obstacles from this work of writing a commentary on the Vedas even before they have time to occur.

O Supreme Brahma ! be gracious unto us and give us all good things such as bodily health, mental vigour, helpful co-operation of others, skill and the light of true knowledge, &c. May we so compose, through Thy favour, this true commentary on Thy work the Vedas that it may shine forth with the light of true knowledge and have the support of proofs such as direct perception, &c. Make it by Thy grace conducive to the good of all mankind. Do Thou ordain O Lord ! that all men may have the greatest faith in and the utmost respect for this commentary. Om ! * (Yajurveda, XXX. 3.).

We offer our profoundest reverence to God, the greatest and the most high, who presides over the whole universe and over all times, past, present and future, who is the Lord of all and whose glory transcends Time, in

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* विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रं तन्न आसुव ॥ यजु० अ० ३० मं० ३

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whom there is neither change, nor the slightest trace of pain and who is the sum total of bliss. (*a*)

We offer our highest reverence to God, the greatest and the most high, whose feet are the earth living on which we acquire true knowledge, whose abdomen is the space intervening between the sun and the earth and who has formed the uppermost region illumined by solar rays as the head. (*b*)

We offer our deepest homage to God, the greatest and the most high, whose eyes are the sun and the moon which are renewed again and again in the beiginning of creation and who has formed fire as the mouth. (*c*)

We offer continuous worship to that greatest Being of infinite wisdom whose in-breathings and out-breathings are the atmospheric air, whose eyes are the illuminating rays and who has formed the directions of space, which are the seat of all activities, as the organ of hearing. (*d*)

[The word angirasah according to Ms. III. 17 means illuminating rays] *

May we perpetually adore with offerings of love and devotion the blissful Deity, the Lord of Creatures, who is the giver of knowledge and wisdom, who imparts strength,

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(*a*) यो भूतञ्च भव्यञ्च सर्वं पश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*b*) यस्य भूमिः प्रमान्तरिक्षमुतोदरम्
दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*c*) यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*d*) यस्य वातः प्राणापानौ चक्षुरङ्गिरसो भवन् ।
दिशो यश्चक्रे प्रज्ञानी स्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
अथर्व० कां० १० प्रपा० २३ अनु० ४ मं० ३१, ३२, ३३, ३४

* अंगिरा अंगारा अकना अचना इति । निर० अ० स्व० १७

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nourishment, energy, prowess and firmness to the body and bodily organs, the breath, the soul and the mind, whom the learned worship and whose commandments they obey, whose protection is salvation and whose disfavour and want of protection is the causer of birth and death. (*a*)

[According to Shatapatha VIII. 3, the word Kah means the Lord of Creatures].

O Almighty Lord ! May the earth, the shining firmament, the intermediate region between the sun and the earth, water, the annual plants, the learned, the Vedas and the whole universe, through Thy favour and our devotion to Thee, be full of peace, free from disturbance and productive of happiness to us for ever and ever and may they be agreeable to us so that we may be able to write this Vedic commentary with ease and comfort. O Lord ! advance us as well as the whole world in every way by means of this universal peace and by affording us the best helps of knowledge, wisdom, intellect and health. (*b*).

O Lord ! may we have no fear from any of the regions wherever it may be Thy will to plant a world and maintain it so that we may have no cause of fear from any quarter in any way whatsoever. O Lord ! may we have no fear from men and animals inhabiting those regions. O Lord ! make all regions as well as their men and animals a source of peace to us and endow us, through thy grace with the bliss of righteousness, worldly prosperity, enjoyment and emancipation. (*c*)

(*a*) य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥
यजु० अ० २५ मं १३ ।

(*b*) द्यौः शान्तिरन्तरिक्षँ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव-
शान्तिः सामाशान्तिरेधि ॥ यजु० अ० ३६ मं० १७ ।

(*c*) यतो यतः समीहसे ततो नो ऽभयं कुरु ।
शन्नः कुरु प्रजाभ्यो ऽभयं नः पशुभ्यः ॥
यजु : अ० ३६ मं० २२

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O Lord ! Ocean of mercy ! may the mind in which are firmly established the Rigveda, the Yajurveda, the Samaveda, and the true knowledge of emancipation and by which men's faculty of memory is held together like pearls by a string or spokes by the hub—may that mind of mine, through Thy grace, love only what is good and shine with the light of truth so that the correct interpretation of the Vedas may come to light. O Lord ! Thou art possessed of every kind of knowledge and thou knowest everything. Let Thy grace descend upon us so that we may be able to make this Vedic commentary correct and complete without disturbance and to proclaim Thy glory and the true interpretation of the Vedas. May all of us acquire noble qualities of the highest order by reading it. Do Thou bestow on us this favour O Lord ! With this end in view I offer this prayer to Thee. Give me Thy blessing without delay so that this work, which will conduce to the good of all, may be brought to a successful termination. (*d*)

The Origin of the Vedas.

The Rigveda, the Yajurveda, the Samaveda and the Atharveda were produced by the Supreme and perfect Being, Parabrahman, who possesses the attributes of self-existence, consciousness and bliss, who is Omnipotent and universally adored. The meaning is that the four Vedas were revealed by God alone. (*a*)

(*d*) यस्मिन्नृचः सामयजूँषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तँ सर्वमोतं प्रजानां तन्मे मनः शिव संकल्पमस्तु ॥
यजु० अ० ३४ मं० ५ ।

(*a*) तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाँ सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥
यजु० अ० ३१ मं० ७

In order to render the explanation of the words of the text intelligible to the English knowing reader, I give below a literal translation of the mantra :—

'From (Sarvabuta) the universally adored Being the (Yajna) Vishnu—the all-pervading were produced the Riks and the Samans. (Tasmat) from him (Japnine) were produced the chhandansi—the Atharvaveda (tasmat) from Him (ajayata) was produced the Yajus. (Tr.)

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[The word '*Sarvahuta*' can also be taken as an adjective qualifying the Vedas because they also are worthy of acceptance by all.

In the mantra the verbs '*Jagnire*' and '*Ajayata*' both meaning 'produced' are used to show that the Vedas contain numerous sciences.

Similarly the pronoun '*tasmat*' (from him) is used twice for the purpose of laying stress on the fact that God alone is the author of the Vedas.

The Vedas contain various metres—Gayatri, &c., but notwithstanding this, the word chhandansi—metres—is used to indicate that the Atharvaveda also was revealed by God.

The word 'Yajna' means 'Vishnu' according to Shatapatha I. 1. 1.* where it is said 'verily Vishnu is Yajna.' Now Vishnu means God. See Yajurveda V. 15§ The attribute of creating the universe can be applicable to God alone. He is called Vishnu because He pervades the animate and the inanimate world].

Tell me who is that Divine Being, the Almighty and Supreme Brahman by whom was produced the Rigveda, by whom was brought to light the Yajurveda and by whom were made the Samaveda and the Atharvaveda; or, metaphorically, who is He whose mouth—the foremost part—is the Atharvaveda; the hair, the Samaveda; the heart, the Yajurveda and the breath, the Rigveda? This is the question. The answer to it is: know thou that

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* यज्ञो वै विष्णुः । शत० कां० १ अ० १ ब्रा० १

§ इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । यजु० अ० ५ मं० १५

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that Being is the Skambha—the all sustaining God. (*a*)

The meaning is that no other *Deva* than the all-sustaining God is the author of the Vedas. Yajnavalkya addressing Maitreyi employs words to the following effect: O Maitreyi ! the four Vedas—the Riks and others—came out of God, who transcends even space, easily and naturally like the breath. As the breath comes out of the body and is again taken into it, so the Vedas are revealed by God and are again withdrawn (at the time of dissolution.)(*b*)

Some one might here object : How could the Vedas, consisting as they do of words, be produced by God who has no bodily organs ? Our reply to this is that such an objection cannot be raised in connection with the Almighty. He has always the power of acting without the help of such instruments as the mouth, the breath, &c. Besides this, as at the time of thinking we pronounce the words, ask questions and answer them mentally so we may believe that the same is true of God also. Verily the Almighty can never require the help of any body or thing in His work. It is true, we cannot do anything without aids and helps. But such is not the case with God. When the incorporeal God has fashioned the entire cosmos what objection can possibly be raised to his having made the Vedas. God has created extremely wonderful objects in the world, whose composition is as fine as that of the Vedas.

(*a*) यस्मादृचो ऽपातक्षन्यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।
स्कंभं तं ब्रूहि कतमः स्विदेव सः ॥

अथर्व० कां० १० प्रपा० २६ अनु० ४ मं० २० ।

(*b*) एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदो ऽथर्वाङ्गिरसः ।

शतपथ० कां० १४ अ० ५ ब्रा० ४ कं० १० ।

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(The objector might retort by saying that the analogy was not true) because in the case of the creation of the world no one except God could have done it, but in the case of the composition of the Vedas men might have had the power to compose them just as they have got the power to write other books. As to this we have to observe that men have been able to write books after studying the Vedas of Divine authorship and not otherwise. Even now we see that no one can become learned without self study and receiving instruction from others. Men acquire knowledge by reading books, receiving oral instruction from others and observing the course of events. Suppose you were able to keep a human child up to his death in a lovely place, taking care, of course, to provide him with food, drink, &c., but never holding the slightest intercourse with him by means of speech, &c. Now as that child would not acquire the smallest knowledge worth the name and as the wild dwellers of the great forests behave like beasts until they receive instruction from others, so men too, would have continued to behave like beasts from the beginning of creation to the present day if they had not received instruction through the Vedas. What to say then of their composing books ?

The objector might further say that our position was untenable because God has given man innate knowledge which was superior to all book-learning and without which even the knowledge of the revelation of Vedic words and their meanings would have been impossible to acquire. Men could write books by improving that knowledge and it was not necessary to believe in the Divine anthorship of the Vedas.

Having arrived at this point we ask :—
Did not God give this innate knowledge to the child who was kept in a soiltary place without receiving any in struction, as described ab ve, or to the dwellers of the great forests ? Also, how is it that we do not become learned

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without receiving instruction from others and without studying the Vedas. It is, therefore, proved that mere innate knowledge is of little avail to man without instruction and study. As men write books after learning many things from their teachers and by studying the works of the learned and by associating with them so all men have ultimately to depend on Divine knowledge. Now, in the beginning of creation there was no system of teaching and learning, nor was there any book to read; consequently, it was not possible for any man to have acquired knowledge without receiving instruction from God. Men not being independent in the matter of empirical knowledge and innate knowledge alone being insufficient for the acquisition of knowledge in general, how could men have written books (without extraneous help)? The position that innate knowledge is self-sufficient is absurd, because like the eye it falls under the category of instruments. As the eye is unable to do anything without the co-operation of the mind so innate knowledge also cannot accomplish anything without the help of Divine knowledge and the learning of learned men.

The question, 'what was God's object in revealing the Vedas?' should be met by the counter question, 'what could be His object in not revealing them?' To this the objector can only say? 'No one knows how to answer this question.' We shall now describe God's object in revealing the Vedas.

Q. Is God's knowledge infinite or is it not?

A. It is.

Q. Of what use is it to Him?

A. It is for His own benefit.

Q. But, does not God do good to others?

A. He does, but what of that?

This shows that knowledge has for its object the interests of self as well as of others. If God were not to

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employ His knowledge for our instruction it would become useless in one respect. By employing His knowledge in the shape of the Vedas for the instructional purposes He only rendered it useful. God is most merciful like a father. As a father always shows kindness to his children so did God in his great mercy reveal the Vedas for the benefit of all men. If He had not done so crass ignorance would have been perpetuated and men could not have achieved righteousness, worldly prosperity, enjoyment and emancipation and would have been deprived of the highest bliss. When the most merciful God created bulbons roots, fruits and herbs, &c., for the good of His creatures, why should He not reveal the Vedic knowledge which brings to light all kinds of happiness and contains all sciences. The pleasure one experiences in enjoying the best thing of the world does not equal the one thousandth part of the pleasure one feels after acquiring knowledge. It is, therefore, certain that the Vedas were revealed by God.

Q. Whence did God get the writing materials such as pen, ink, paper, &c., for writing the books of the Vedas?

A. Ha! Ha! This is, indeed, a formidable objection, which you have made. As God created the world without the help of bodily organs, the hands, the feet, &c., and without the aid of such materials as wood, clay, &c., so He made the Vedas also. You should not raise such a doubt in connection with the composition of the Vedas by God Almighty. He did not, however, produce the Vedas in the form of books in the beginning.

Q. In what form then (did He produce them)?

A. He revealed them to the consciousness of Agni, Vayu, Aditya and Angirasa.

Q. But they (fire, air, sun, light) are inanimate objects devoid of consciousness?

A. No, they were human beings in human bodies in the beginning of creation. No inanimate object can be

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capable of doing an intellectual act. When it is not possible to take a word in its literal sense, it is taken in its indirect or secondary sense, *e. g.*, if a trustworthy gentleman were to tell another that the bedsteads were shouting then others would understand that men sitting on the bedsteads were shouting. The same course should be adopted here also (*i.e.* in taking Agni, Vayu, Aditya and Angirasa as names of human beings and not as names of inanimate objects, fire, air, sun and light) ; for, the light of knowledge can shine in man alone. On this point there is the authority of the Shatapatha XI. 5 where it is said that from them, when they meditated, were produced the three Vedas, *viz.*, from Agni was produced the Rigveda, from Vayu, the Yajurveda and from Surya the Samaveda. (*a*). God inspired their consciousness and produced the Vedas through them.

Q. That's all right. God gave them knowledge and with that knowledge they composed the Vedas.

A. No, you should not take it in this sense. God gave them knowledge in the shape of the Vedas.

Q.—Was that knowledge of God's or theirs ?

A.—God's no doubt.

Q.—Then who composed the Vedas, God or they ?

A.—God, because He is the real author of the Vedas, they being His own knowledge.

[We introduced the objection that the Vedas were composed by them, *i.e.*, Agni, &c., for making the argument convincing].

Q.—Is God just or is He partial ?

A.—He is just.

Q.—Why then did He reveal the Vedas to the minds of four men only and why not to the minds of all ?

(*a*) तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्य्यात्सामवेदः।

शत० कां० ११ सू० ५ ब्रां० ८ कं० ३

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A.—This does not make God partial in the least; on the contrary, it brings into clear light the justice of the just God. Justice means to award one fruits according to one's actions. The (the four rishis, Agni, &c.) possessed previous merit and it was but proper that the Vedas should have been revealed to their minds.

Q.—But they were born in the beginning of creation, whence did they get previous merit?

A.—All *Jivas* are without a beginning in their nature, and their actions and this great effect—the universe also, are without a beginning they are like the members of a series which has no beginning and which flows on continually. We shall adduce proofs in support of their having no beginning later on.

Q.—Were the metres—the *Gayatri* and others also composed by God?

A.—Whence arose this doubt? God knows all the sciences and He has therefore, the knowledge requisite for composing the metres—the *Gayatri* and others. This doubt is consequently groundless.

Q.—Does not the tradition say that the Vedas were composed by the four-faced *Brahma*?

A.—Don't say so. Tradition is included in the proof called 'oral testimony' which has been defined by Gotamacharya in the Niyayashastra I. 7* as the saying of a trustworthy person (*Apta*). The commentary of Vatsyáyana on the above aphorism is to the following effect. 'An Apta is he who has realised the truth (about a thing) and who, actuated by a desire to instruct others, represents to them the facts exactly as they have fallen under his own observation. Apti is the realisation of truth about a thing and a person who possesses it is called an Apta.* That

* आप्तोपदेशः शब्दः। न्याय शास्त्र अ० १ सू० ७

* आप्तः खलु साक्षात्कृतधर्मा यथ दृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्ट साक्षात् करणमर्थस्याप्तिस्तया प्रवर्त्तत इत्याप्तः।

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tradition alone is, therefore, authoritative which is true and not that which is false. Consequently that tradition is *Aitihya* and worthy of acceptance which stands the tests of truth and is the saying of a trustworthy person and not that which is contrary to it, for, that which is false is (unworthy of credit) like the ravings of a mad man. The saying that the Vedas were composed by *Vyasa* or the *Rishis* is also false. The modern Puranas and tne Tantric books (which contain such stories) are worthless and of no use whatever.

Q.—Why can it not be the case that the *Mantras* and *Suktas* were composed by the *Rishis* whose names are written over them?

A.—Do not say so, because Brahma and others themselves studied the Vedas and learnt them from others. There is a passage in the Shveto Shvatarapanishad VI. 18* which says: 'He (God) who first creates Brahma and then gives the Vedas to him!' Manu also bears testimony to the fact that the Vedas were known to Brahma when the Rishis had not been even born. For, says he in I. 23† 'For the purpose of the success of the *Yajna* He (God) milked (caused to be revealed) from Agni, Vayu and Ravi the three eternal Vedas, the Rigveda, the Yajurveda and the Samaveda, and again in II. 153 §' Kavi, the young son of Angiras, taught his fathers (elders)'. Brahma himself learnt the Vedas from Agni, &c., what then should we say of Vyasa and others?

Q.—Why are the Rik and the other *Samhitas* given two names, *viz.*, *Veda* and *Shruti*?

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* यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
श्वेताश्वतर उप० ६ मं० १८

† अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्ध्यर्थं ऋग्यजुः साम लक्षणम्॥
मनु० अ० १ श्लो० २३।

§ अध्यापयामास पितॄन् शिशुराङ्गिरसः कविः। मनु० अ० २। श्लो० १५१

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A.—Because each of these names connotes different qualities. The word 'Veda' is formed by adding the suffix 'ghan' to the roots '*Vida* to know, '*Vida*' to exist, '*Vidal-ri*' to get, obtain and '*Vida*' to think, in accordance with the rule 'halashcha'* in the instrumental and locative (Karaka) noun-relations. Similarly the word '*Shruti*' is formed by adding the suffix 'ktin' to the root '*Shru*' to hear in the insrumental noun-relation. The *Samhitas* are called Veda because all men know all true sciences in or through them, or because all true sciences exist in them, or because all men acquire true knowledge through them or because men become learned by studying them. The *Samhitas* are called '*Shruti*' because from the beginning of creation to the present day Brahma and others have heard all true sciences read out of them. The Vedas having been revealed by God who has no bodily organs, no one ever saw them being composed by a being having corporeal body. God used Agni, Vayu, Aditya and Angirasa as His instruments only for revealing the Vedas. The Vedas are not the products of their minds. God being possessed of perfect knowledge the relations between the Vedic words and their meanings also were established by Him.

It is therefore, established that God revealed the Vedas through Agni, Vayu, Ravi and Angirasa who were *Jivas* in human bodies.

Q.—How many years have elapsed since the revelation of the Vedas?

A.—1, 960, 852, 976§ years and the current year is the 1960, 852, 977th. The same number of years has elapsed since the creation in the present Kalpa.

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* हलश्च । अष्टाध्या० ३ । ३ । १२

§ The late Pandit Lekhram, Arya Musafir, pointed out that an error had crept into this calculation. The correct figure according to the Surya Siddhanta is 1955884976. See also Urdu translation of the present work by Babu Mhel Singh of Karnal. Tr.

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Q.—How do you know that only so many years have elapsed and no more?

A.—Because in the present creation it is the seventh *manvantra* called *vaivasvata* which is now running, six *manvantaras* having run their course before it. The names of these seven manvantaras are *Svayambhava*, *Svarochisha*, *Anttami*, *Tamasa*, *Raivata*, *Chakshusha* and *Vaivasvata*. These together with the seven the *Savarni*, &c., that are yet to come make fourteen *manvantaras*. The length of each *manvantara* is 71 *Chaturyugis* (4 years) One thousand *Chaturyugis* have to run their course to make a day of Brahma. The duration of a night of *Brahma* also is the same. The time during which a cosmos lasts is called the day and the time occupied by dissolution is named the night. In the present day of Brahma six *manvantaras* have already rolled by and the 28th *Kaliyuga* is running in the 7th, *i. e.*, the present manvantara called Vaivasvata. Of this *Kaliyuga* also 4796 years have already passed and the present year is the 4797th, the Aryas call the Samvat 1933 of King Vikrama's reign. We quote Manu in our support.

'But hear now the brief (description of the duration of a night and day of Brahma and of the several ages (of the world) according to their order.

'They declare that the Krita age (consists of) 4,000 years (of the Devas): the twilight preceding it consists of as many hundreds and the twilight following it of the same number.

'In the other three ages (the *Treta*, *Dvapara*, and the *Kali*) with their twilight preceding and following the thousands and hundreds are diminished by one in each.

'These 12,000 years which thus have been just enumerated as the total of 4 (human) ages are called one age of the Devas.

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'But know that the sum of 1,000 years of the Devas makes one day of Brahma and that his night has the same length.

'Those only who know that the holy day of Brahma indeed ends after the completion of 1,000 ages of the Devas and that his night lasts as long, are really men acquainted with the length of days and nights ! (*a*)

'The before mentioned age of the Devas or 12,000 (of their years) being multiplied by 71 (constitutes what) is here named the period of a Manu-*Manavantara*.

'The manvantaras, the creations and destructions (of the world) are numberless sportings, as it were Parameshthin (God) repeats this again and again ! (*b*)*.

(*a*) ब्राह्मस्य तु क्षपाऽहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तान्नि बोधत ॥
चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती संध्या संध्याशश्च तथा विधः ॥
इतरेषु ससंध्येषु ससंध्याशेषु च त्रिषु ।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥
यदे तत्परिसंख्यातमादावेव चतुर्युगम् ।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥
दैविकानां युगानां तु सहस्रं परि संख्यया ।
ब्राह्ममेक महर्ज्ञेयं तावती रात्रिरेव च ॥
तद्वै युगसहस्राणां ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव ते ऽहोरात्रविदो जनाः ॥
मनु० अ० १ श्लो० ६८, ७३ ।

(*b*) प्राग्द्वादशसाहस्रं मुदितं दैविकम् युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥
मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥
मनु० अ० १ श्लो० ७९ । ८०

* In translating the above couplets of Manu I have almost entirely followed Dr. Buhler's excellent translation in the Sacred Books of the East series edited by Professor Max Müller.

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The terms day of Brahma, night of Brahma, &c., being of easy comprehension have been adopted for measuring time, so that it may be easy to calculate the age of the creation and dissolution of the world and also of the Vedic revelation. A *manvatara* is so called because on the change of a *manvantara* some modifications occur in the external arrangements of creation. The system of numeration to be followed in counting the years should be the following as given in the Surya Siddhanta, *viz.*,

'Eka = 1, dasha = 10, shata = 100, sahasra = 1000, ayuta = 10000, laksha = 100,000, niyuta = 1,000,000, koti = 10,000,000, arbuda = 100,000,000, vrinda = 1,000,000,000, kharva = 10,000,000,000, nikharva = 100,000,000,000, sankha = 1,000,000,000,000, padma = 10,000,000,000,000, ságara = 100,000,000,000,000, antya = 1000,000,000,000,000, madhya = 10,000,000,000,000,000 parardhya = 100,000,000,000,000,000 and so on multiplying by 10 in succession.' (*a*)

According to the Shatapatha VII, 5, 2, 13* the word '*Sahasra*' means '*Sarva*' (all). It says: '*Sahasra*' means Sarva; thou art the giver of '*Sarva*,' and the Yajurveda XV, 65 § says: 'O God thou art the measurer of *Sahasra*, the reckoner of *Sahasra*.' Thus 'Sarva' means the universe as well as time because this Mantra occurs in a general sense and its meaning is that God is the measurer of the universe, '*Brahmanda*' whose periods of existence and dissolution (technically called) Day and Night consist of 1000, Mahayugas (acons) each.

(*a*) एकं दशशतं चैव सहस्रम युतं तथा ।
लक्षं च नियुतं चैव कोटिर्बुद मेव च ॥
वृन्दः खर्वो निखर्वश्च शंखः पद्मंच सागरः ।
अन्त्यं मध्यं परार्ध्यं च दशवृद्धया यथा क्रमम् ॥ सूर्य्य सिद्धान्ते ।

* सर्वं वै सहस्रं । सर्वस्य दाताऽसि । श० कां० ७ अ० ५ ब्रा० २ कं० १३

§ सहस्रस्य प्रमासि सहस्रस्य प्रति मासि । यजु० अ० १५ मं० ६५

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Works on astronomical science lay down daily observances. The Aryas have clearly reckoned and do reckon even to-day, according to the rules of arithmetic the divisions of time from a Kshana (=$\frac{1}{3}$ths of a second) upto the *Kalpa* and *Kalpanta* and they pronounce them daily and are familar with them.

All men, should, therefore, accept this firmly established doctrine (of the age of the world and Vedic revelation). They should accept none else. It has been embodied in a formula which is as follows:—Om tat sat! I do or did this in the second quarter of the day of Brahma, in the first quarter of the 28th Kaliyuga of Vaivasavata Manvantara, in such and such year, solstice, season, month and fortnight (Paksha), on such and such day when the moon occupies and occupied such and such mansion नक्षत्र and at the time of the sun's entrance into such and such zodaical sign and at such an hour.* This formula is a matter of every day knowledge to every Arya, young or old, and it is prevalent in the whole of Aryavarta in an identical form. It is, therefore, not possible for any man to disturb it (*a*)

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* ओं तत्सत् श्री ब्रह्मणो द्वितीय प्रहरार्धे वैवस्वते मन्वन्तरे ऽष्टा विंशति तमे कलियुगे कलि प्रथमचरणे ऽमुक संवत्सरायनर्तुमासपक्ष दिन नक्षत्र लग्न मुहूर्त्तेऽत्रेदं कृतं क्रियते ॥

(*a*) I think it advisable to give here the duration of the day of Brahma according to the calculation adopted by Manu.

1 year of the Devas = 360 human years.

Krita Yuga	= 4000 Daiva years or 4000 × 360 human years	=	1440000
Twilight preceding	= 400 Daiva years or 400 × 360 human years	=	144000
Twilight following	= Ditto	=	144000
	Duration of Krita Yuga	=	1728000

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We shall explain the Yugas further at a later stage, *qui vid.*

From these observations it is evident that the opinion of European Profs. Max Muller, Wilson, &c., that the Vedas are of human and not of divine origin as well as their verdict that the Vedas were composed 24(0, 2900, 3000

Treta Yuga	= 3000 Daiva years or 3000 × 360 human years	= 1080000
Twilight preceding	= 300 Daiva years or 300 × 360 human years	= 108000
Twilight following	= 300 Daiva years or 300 × 360 human years	= 108000
	Duration of Treta Yuga	= 1296000
Dvapara Yuga	= 2000 Daiva years or 2000 × 360 human years	= 720000
Twilight preceding	= 200 Daiva years or 200 × 360 human years	= 72000
Twilight following	= Ditto	= 72000
	Duration of Dvapara Yuga	= 864000
Kali Yuga	= 1000 Daiva years or 1000 × 360 human years	= 360000
Twilight preceding	= 100 Daiva years or 100 × 360 human years	= 36000
Twilight following	= Ditto	= 36000
	Duration of Kali Yuga	= 432000
	Total of four Yugas	= 4,320,000

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or 3100 years ago is rooted in error. The like views of the writers, who have written Vedic commentaries in the vernaculars are also erroneous.

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1 Manvantaras	= 71 four Yugas or 4,320,000 × 71	=	306,720,000
14 Manvantaras to form a day of Brahma.	= 306,720,000 × 14	=	4,294,080,000
To this must be added 15 twilights, *i.e.*, one at the beginning of each Manvantara and one at the end of the last Manvantara, and as each twilight is equal to a Krita Yuga, we should add 15 × 1728000 year		=	25,920,000
Total duraration of a day of Brahma		=	4,320,000,000
Fifteen twilights	= 1,728,000 × 15	=	25,920,000
Six four Yugas	= 4,320,000 × 6	=	25,920,00

∴ 15 twilights of Manvantaras are equal to 6 four Yugas.

A day of Brahma consists of 1000 four Yugas because 71 × 14 = 994. To this if we add the 6 four Yugas—the duration of fifteen twilights we get 1000 Chaturyugis.

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THE LAST WORDS OF Dr. A. R. WALLACE.

His Views on the Theory of Evolution as applied to Human History.

(*By Professor Tara Chand, M. A.*)

Dr. A. R. Wallace's name is well-known in the scientific world. He was born in the year 1823 at Usk. In 1854 he went out on a voyage to the Islands of the Pacific. Here he wrote his essay on "The Law which has regulated the introduction of new species" and sent it on to Charles Darwin, who was struck to see that Wallace's opinions closely resembled his own. At the suggestion of Sir Charles Lyell, Mr. Wallace's essay was incorporated in that of Mr. Darwin and the new essay which was then the joint product of two of the greatest Englishmen was read before the Linnean Society in the year 1858. The essay at once raised Wallace above the average thinkers. Ever after the reading of that essay Mr. Wallace remained true to the theory which he had developed one evening in a fit of fever. Though he worked for establishing and popularizing the theory of Evolution, yet he very magnanimously allowed his older fellow-worker in the field to have the whole credit. He himself always referred to this theory as the "Darwinian Theory of Evolution."

Mr. Wallace, who had given proof of a keen intellect and an original mind, continued to apply himself closely to the subject of his study. He wrote several original works on the subject. However he did not confine himself like Darwin to the study of Biological Evolution only. Darwin knew little about religion. As a matter of fact he had no time for that study. Wallace who enjoyed a long life, on the other hand, found many opportunities of studying religion and sociology. The study of religion had a

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very great effect in modifying his views on the evolution of man. In 1881 he published his "Miracles and Modern Spiritualism." From this and some other earlier works it is clear that Wallace believes that man has not, like other animals, been produced by the unaided operation of Natural Selection, but that other forces have been in operation. We here can clearly see the influence of his convictions regarding spiritualism.

The same position has been taken in his later works, "Man's Place in the Universe," "Character and Life" and the "Social Environment and Moral Progress." The last is the last work of this great writer. In the present article we shall briefly describe the forces which brought about Mr. Wallaces' conversion and state his views on the present state and future of man.

Wallace begins his book with two questions. He wants to define 'moral progress' and then to find out if 'such progress has occurred in recent times, or even within the period of well-established history.'

"By morals," he means, "right conduct, not only in our immediate social relations, but also in our dealings with our fellow citizens and with the whole human race." He goes on to say that "it is based upon the possession of clear ideals as to what actions are right and what are wrong." To the question if the knowledge of these ideals is inherent in man, he replies in the negative and adds: "But that this cannot be wholly, if at all, true is shown by the fact that in different societies and at different periods the standard of right and wrong changes considerably." He illustrates his statement by referring to the history of slavery. Towards the conclusion of this introductory chapter he says :—"We are obliged to conclude, therefore, that what is commonly termed morality is not wholly due to any inherent perception of what is right or wrong conduct, but that it is to some extent and often very largely a matter of convention, varying at different times and places

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in accordance with the degree and kind of social development which has been attained often under different and even divergent conditions of existence."

In the second chapter we are told that morality "is largely based upon human nature." On this account he proceeds to consider the nature and probable origin of what we term 'character.' He defines "character as the aggregate of mental faculties and emotions which constitute personal or national individuality. It is very strongly hereditary, yet it is probably subject to more inherent variation than is the form and structure of the body.' Next he describes the influence of environment on character and of character on environment, and defines the nature of a hypocrite. He concludes the chapter in the following words :—"Now it is this inherent and unchangeable character itself that tends to be transmitted to offspring, and this being the case, there can be no progressive improvement in character without some selective agency tending to such improvement. By means of a general discussion of the nature and origin of "character," I have elsewhere shown that there is no proof of any real advance in it during the whole historical period. I show later on what the required selective agency is, and how it will come into action antomatically when, and not until, our social system is so reformed as to afford suitable conditions."

In the next chapter he calls the reader's attention "to a few of the facts which lead to the conclusion as to the stationary condition of general character." He alludes to Socrates, Plato, Confucius, Budha, Homer and the characters of the Mahabharata as examples of great moral teachers. He then refers to two passages in the Mahabharata describing Savitri in persuit of Yama and the final meeting of the heroes of Mahabharata in the spirit world. Then he concludes :—"No one can read his (Dutt's) beautiful rendering (of the Mahabharata) without feeling that the people

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were our intellectual and moral equals." We cannot but regret that Dr. Wallace does not appear to be familiar with the characters depicted in the Ramayana and with the well-known assertion of King Kaikeya Ashwapati to the effect that there were neither thieves, nor gamblers, nor drunkards in his kingdom.

From the Mahabharata the learned writer turns to the Vedas. He says: "The wonderful collection of hymns known as the Vedas is a vast system of religious teaching as pure and lofty as those of the finest portions of the Hebrew scriptures.....; its various writers were fully our equals in their conceptions of the Universe, and of the Deity, expressed in the finest poetic language.....In this we find many of the essential teachings of the most advanced religious thinkers—the immediate entrance to a higher life, the recognition of friends, the persistence of the human form, and the shining raiment, typical of the loss of earthly taint.....If we make allowance for the very limited knowledge of Nature at this early period, we must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere present in these Vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons."

Such is the opinion of this great man regarding the Veda as he has found it in its distorted western garb. How infinitely would that opinion have been influenced if Swamiji's views had been known to him or if an English rendering of Swamiji's Bhashya, had reached his hands. On thinking of this, one cannot but deeply regret the fact that the leading Samajists have not yet seen their way to concentrate themselves on the Veda, so as to show to the world that the claims advanced for the Veda are fully justified.

Having established that the ancient man was in no way inferior to the modern in his morality, Dr. Wallace pro-

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ceeds to prove that intellectually too the modern is not a whit superior to the ancient. He refers to the very old Indian buildings which have not survived, but "which show an originality of design, a wealth of ornament and a perfection of workmanship equal to those of any other buildings in the world."

He then refers to the great height attained by the Mesopotamiac and Egyptian civilisations in far antiquity. But as Egypt "presents us with the most definite proof of attainment of a high degree of what is specially scientific proof of the attainment at the very dawn of historical knowledge," he confines himself to its consideration. He refers to the Pyramids in general and to the great Pyramid of Gizeh in particular. He contradicts the statement in the "Historian's History of the World" according to which the pyramids are nothing but mere tombs, by profusely quoting from R. A. Proctor, and establishes that the Pyramids were large astronomical observatories built on scientific principles. Towards the end of this chapter he quotes the following from the "Historian's History of the World" :—"But when one considers the ancient resident of the valley of the Nile as a human being, with desires, emotions, and aspirations almost precisely like our own, a man struggling to solve the same problems of practical socialism that we are struggling for to-day—then, and then only, can the lessons of ancient Egyptian history be brought home to us in their true meaning, and with their true significance. And clearest of all will that significance be, perhaps, if we constantly bear in mind the possibility that the whole sweep of Egyptian history, during the three or four thousand years that separated the Pyramid builders from the contemporaries of Alexander, was a time of national decay—a dark age, if you will—in Egyptian history."

In conclusion he says :—

"That a great historian, from a study of the ideas and social aspirations of the earliest known civilisations,

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should have arrived at similar views as to the identity of their mental capacity with our own as I have deduced from their scientific attainments, must be held to be a very strong argument in suppport of the accuracy of our independent conclusions."

Dr. Wallace now adduces another independent proof to show 'that the faculties of mankind at a very early epoch were fully equal to those of our own times.' This refers to speech and writing which, according to Dr. Wallace, were "almost simultaneous, and certainly quite independent of each other, in countries not very distant apart." If these faculties had been developed by the process of evolution, their acquisition would have been "an extremely slow process and speech would have preceded writing." But this is not historically true. Again, if speech had been developed by evolution, we should have found "some isolated group of speechless man," for in that case an 'important faculty' like speech would have originated in some one centre and to have spread rapidly over the world with only slight modification in isolated communities." But there is no example of a speechless man and 'the fundamental diversities we find (in various languagas) seem to accord better with the conception that when, as a mere animal, his material organism had reached the required degree of perfection, there occurred the spiritual influx which alone enabled him to begin that course of intellectual and moral development, and that marvellous power over the forces of Nature, in which speech and writing, followed by printing, have been such important factors.'

With regard to the above we would like to state that in our opinion the diversities of speech have rather been exaggerated by Dr. Wallace. There is a fundamental unity underlying different groups of language and in the beginning, man being very close to his brothers—either in Central Asia, Tibet or Persia, as Dr. Wallace himself states elsewhere, there are greater probabilities in

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favour of a primitive original language. This no doubt was the result of 'spiritual influx' or what we would prefer to call Divine Revelation to the pure souls of the Rishis.

He next proceeds to show that the so-called savages are not morally inferior to the civilized man. He contends that the current opinions regarding them are false, because their knowledge has been got "from low class Europeans who captured them for slaves or shot them down as wild beasts." He then quotes the evidence of impartial witnesses like Darwin, Cook and Mr. Curr. In conclusion he says :

"The fact that the physical characteristics of the Australians are substantially those of the Caucasian race in its lowest type has led me to conclude that these interesting people may have been descended from much more civilised remote ancestors, and are thus an example of degradation rather than of survival."

"In intellect, where the greatest advance is supposed to have occurred, this may be wholly due to the cumulative effect of successive acquisitions of knowledge handed down from age to age. Euclid and Archimedes were probably the equals of any of our greatest mathematicians of to-day, while the architecture of Greece, of India, and of Central America is little inferior to mediæval Gothic. But none of these, though as different in style, can be said to prove any real advance in intellectual power from that of the builders of the much more ancient temples and pyramids of Egypt. This latter country, too, in its high material civilisation and its remarkable religious system, shows itself the equal of any that has succeeded it."

Having established that man has neither intellectually nor morally changed for the better, Dr. Wallace proceeds to find the cause of this. The acquired characteristics are not hereditary. Genius is not cummulative. It follows mediocrity and is followed by mediocrity in its turn. Hence

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the only way to improve the race is to find out some selective agency.

In order to impress upon the reader the necessity of introducing the selective agency and to bring clearly before his mind the indications of moral degradation as observed in the history of England in the 19th century, he devotes a few chapters to the consideration of the environments during that century. "During the 18th century," wites Dr. Wallace, "our material civilization, which had long been stationary, began to advance with the growth of Physical Science, but at first with extreme slowness. The earliest steps were made by the application of machinery to some of the domestic arts Some refinements were made in the manners and customs of our daily life, but there were few, if any, indications of permanent or widespread change, either for better or worse, in our intellectual or moral nature.

"The nineteenth century, however, saw the initiation of a great change in the economic environment due to the rapid invention of labour saving machinery which, with the equally rapid application of steam power, led to an increase of wealth production such as had never been known on the earth before. During the same period new modes of locomotion were brought into daily use, the facilities for, inter-communication were increased a hundred fold, scientific discoveries opened up to us new and unthought of mysteries of the universe, and the whole earth was ransacked for its treasures, both vegetable and mineral, to an extent that surpassed all that had been accomplished since the dawn of civilisation.

"But this rapid growth of wealth, and increase of our power over Nature, put too great a strain upon our crude civilisation and our superficial Christianity, and it was accompanied by various forms of social immorality almost as amazing and unprecedented."

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He then refers to the textile industry and the practical slavery of children. The cruelty to which the children were subjected induced the legislature to pass protective laws. But "these legislative efforts were always opposed by the employers, who usually succeeded in so mutilating them in committee of the House of Commons as to render then almost useless." He then proceeds to show that the condition of employers in many trades is very bad and then adds:—"It is one of the great defects of our law that deaths due to preventible causes *in any profit-making business* are not criminal offences." A still worse state of affairs is depicted in the following sentences:—

"Notwithstanding Acts of Parliament and numerous Inspectors (whose salaries should be paid by the mine owners), explosion and other accidents underground continue to increase, the year 1910 being a record year, with its 1,775 deaths; and even the number in proportion to the workers employed is the highest for the last twenty years."

The above words should be read very carefully by those who are so loud and insistent in praising the Western mechanical civilization.

He then proceeds to consider the Insanitary Dwellings and Life-Destroying Trades. To get an idea of congestion amongst the poorer classes, let the reader read the following:—There are, however, about 20,000 persons living *five in a room*, and 20,000 more who have *six, seven, or eight in a room*." Why is not this state of affairs improved? Because "many of the members of the Corporations and Local Boards are often themselves owners of such property, or have intimate friends who are, so very little has been done to remedy the evil. Again and again, in all parts of the country, the Health Officers have duly reported, but their reports have been ignored. In some cases where the Health Officer has been too persistent, he has been asked to resign or has been discharged.

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The same is the case with the unhealthy trades. In the case of the South Wales Plate Industry, "though two Home Office Inspectors have fully reported on its horrors from 1888 onwards, no notice appears to have been taken of them, nor has there been any Government interference with conditions of labour which are a disgrace to civilisation."

On Adulteration, Bribery and Gambling he has the following:—"Almost every fabric, whether of cotton, linen, wool, or silk, is so widely and ingeniously adulterated by the inter-mixture of cheaper materials that the pure article as supplied to our grandparents is hardly to be obtained.....

"Then, again, there is a widespread system of bribery of servants or other employees in order to obtain more customers or to secure contracts.

"Yet another and more serious form of plunder of the public is carried on by means of Joint Stock Companies, of which there are now more than 50,000 in England and Wales. In the year 1911 the number of new Companies was 5,959, while 4,353 ceased to exist, giving an increase of 1,606 in the year. The Limited Liability Act was passed in 1855, in order that the public might invest their savings in Companies, and thus share in the profits of our industry and commerce. It was supposed to be quite proper that any one should benefit by the enterprise and industry of others, but to do so is essentially immoral, and has resulted in a vast system of swindling and terrible losses to the innocent investors.

"We see, then, that the whole commercial fabric of our country—our immense mills and factories, our vast exports, and imports, our home trade, wholesale and retail, and innumerable transactions in our Stock Exchanges—is permeated with various forms of dishonesty, gambling, and direct robbery of individuals or of the public. No class is wholly free from it, and it increases in volume

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from decade to decade, just as our boasted commerce and accumulated wealth increases."

We recommend a careful perusal of the quotations given above. They clearly prove that the Western civilization is rotten to the core and that the western methods which have failed to make Europe happy can never prove a remedy for our ills.

He now goes on to consider the system of administering justice. He writes "Jermy Bentham satirised this by supposing a father of a large family to adopt the same method of settling a dispute between two of his sons. He would not hear either of them himself but each must tell his story to a stranger (a solicitor), who wrote it down and then instructed another stranger (a barrister) to explain it to the father (as judge) and twelve neighbours (the jury), then the stranger (barrister) on each side asked questions of all the family who knew any thing about it, and the barristers, who had only third hand knowledge of the facts tried to make each witness contradict himself, or to acknowledge having done something as bad another time, till the jury became quite puzzled, and often decided as the cleverest of the barristers told them. He adds, then, "That is really the system of law courts to this day, and it is grossly unfair, because the party who can pay the highest fees for the services of the most experienced counsel is most likely, through the lawyer's skill and eloquence, to secure a verdict in his favour."

Let our Indian brothers learn a lesson from this and revert to their old Panchayat System which is cheap, quick and sympathetic.

He then devotes a chapter to the Increasing Moral Degradation in England. Here it is proved that the evils of drink, of prostitution, of gambling and of bribery are on the increase. Let the Indians study the figures quoted by Dr. Wallace and ponder over the lessons they convey; they

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ought to be a warning to us that our salvation does not lie in blindly imitating the West but in listening to the dictates of *Dharma*, and in remembering that it is only Righteousness which exalteth a nation.

Deaths from Alcoholism.

Most persons will be amazed to find that in England there has been since 1861 "a continuous increase in deaths from alcoholism," though the drinking habit has certainly diminished. But when "the habit becomes so powerful and lasts so long as to be the *direct* cause of death, we are able to see the dimensions of the most exaggerated form of the drink evil." The following figures speak for themselves :—

Averge of years.		Deaths from Alcoholism per Million living.
1861—65	...	41·6
1866—70	...	35·4
1871—75	...	37·6
1876—80	...	42·4
1881—85	...	48·2
1886—90	...	56·0
1891—95	...	67·8
1896—1900	...	85·8
1901—1905	...	78·4
1906—1910	...	54·6

The ratio was nearly equal for the first twenty years after which there was such a continuous increase that in 1896—1900 the mortality doubled. During the last five years the decrease has been very marked, though there is no knowing how long the improvement will last.

"But a still worse and more disquieting feature is the recent large increase of mortality from alcolohism in

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women": the figures for the separate sexes were not given till 1876, and the following table shows the comparison up to 1910.

Average of years.	Deaths from Alcoholism. per Million. Men.	Women.
1876—80 ...	60·1 ...	24·0 ...
1881—85 ...	66·6 ...	31·0 ...
1886—90 ...	73·9 ...	39·2 ...
1891—95 ...	86·6 ...	50·2 ...
1896—1900 ...	106·2 ...	66·6 ...
1901—1905 ...	95·0 ...	63·0 ...
1906—1910 ...	66·6 ...	43·6 ...

It may be noted that death from drink, more than in the case of any other disease, is the "ultimate and rarely attained result of the vice of habitual intoxication." Men and women may "greatly injure their health, ruin their families and be disgraceful drunkards, and yet not die of it. What is the proportion of those who are morally and physically injured by drink to those who kill themselves by it is unknown, but "one in a thousand is probably too high an estimate, and that one death among ten thousand moderate drinkers, who also occasionally or frequently become intoxicated, would be nearer the mark."

Increase of Suicide.

This increase has been long known; it is attributed "to the ever-increasing struggle for subsistence in our great cities, the consequent increase of unemployment and the dread of the workhouse as the only alternative to starvation." The following are the figures taken from official publications:

Average of years.	Deaths from Suicide per Million living.
1866—1870 ...	66·4 ...
1871—1875 ...	66·0 ...
1876—1880 ...	73·6 ...
1881—1885 ...	73·8 ...
1886—1890 ...	79·4 ...
1891—1895 ...	88·6 ...
1896—1900 ...	89·2 ...
1901—1905 ...	100·6 ...
1906—1910 ...	102·2 ...

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Such a table as this, says Dr. Wallace, occurring in a "country which boasts of its enormous wealth, of its ever increasing commercial prosperity, of its marvellous advance in science and the arts and command of natural forces, should surely give us pause, and force upon us the conviction that there is something radically wrong in a social system which brings about such terrible evils." The worst of it is that the same increase is taking place in all those countries which approach England in wealth and commercial prosperity.

Infantile Mortality.

There is a group of diseases which are fatal to infants soon after birth. They have been steadily increasing during the last half-century, and call for special notice, "as they seem to indicate physical degeneration as well as personal immorality of a dangerous and perhaps even a criminal nature."

Five-year average	Premature Births.	Proportion of Deaths to 1000 Births. Congenital Defects.
1861—65	11·19	1·76
1866—70	11·50	1·84
1870—75	12·60	1·85
1876—80	13·38	2·39
1881—85	14·18	3·23
1886—90	16·1	4·2
1891—95	18·4	4·7
1896—1900	19·6	4·9
1901—05	20·2	5·9
1906—10	20·0	6·6

The large increase of infantile mortality involving abnormalities of mother or child seems very significant.

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Prostitution.

On this vast subject no statistics are available but the present movement for the suppression of what is called the "White Slave Traffic" is but one aspect of this evil. "But as the conditions have all been favourable for it, I have no doubt" (says Dr. Wallace) "that it has increased in proportion to population. Such conditions are, (1) the enormous growth of great cities, (2) an increasing number of unmarried and wealthy young men, (3) with an enormous number of girls and young women whose wages are insufficient to provide them with the rational enjoyments of life."

"The proceedings of the Divorce Courts show other aspects of the result of wealth and leisure, while a friend who had been a good deal in London Society assured me," writes Dr. Wallace, "that both in country houses and in London various kinds of orgies were occasionally to be met with which could hardly have been surpassed in the Rome of the most dissolute emperors."

War.

War has always been more or less chronic in the West since the rise of the Roman Empire. Thirteen years have only passed since the present century began, and we have had (1) the Russo-Japanese War on a large scale; (2) the Revolutions in China and (3) Persia which led to civil wars and great bloodshed; (4) the usurpation of Tripoli by Italy; (5) the recent war between Turkey and the Bulgarian allies, (5) the war between the allies; (7) the Civil War in Mexico and (8) other South American States and (9) the present war between the United States and Mexico. It is perhaps true that there is a disinclination for war now among all civilised peoples, but "the vast burden of armaments taken together with the most pious declarations in favour of peace, must be held to show an almost total absence of morality as a guiding principle among the governing classes."

In the next part of the book he first treats of the importance of Natural Selection in the animal world. He

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shows the defects of Lamarck's theory, lays great stress on the two facts of the Organic World—(1) great variability in all common species and (2) enormous power of increase of animals. He then points out that Darwin should not have been so hesitant and modest in his statement regarding the variability in the existing species that Natural Selection is a sufficient explanation of the production of all species. Furtheron he says that the purpose of the great variation is "the development of a life-world culminating in Man—a being capable of studying, and enjoying, and to some extent comprehending, the vast universe around him, from the microscopic life in almost every drop of water to the whirling nebulae of the glittering star-depths extending to almost unimaginable distances around him."

"Looking at him thus, man is as much above, and as different from, the beasts that perish as they are above and beyond the inanimate masses of meteoritic matter which, as we now know, occupy the apparently vacant spaces of our solar system, and from which comets and stars are in all probability the aggregations due to the action of the various cosmic forces which everywhere seem capable of producing variety and order out of a more uniform but less orderly chaos.

"But besides this lofty intellect, man is gifted with what we term a moral sense, an insistent perception of justice and injustice, of right and wrong, of order and beauty and truth, which as a whole constitute his moral and aesthetic nature, the origin and progress of which I have endeavoured to throw some light upon, in the present volume. The long course of human history leads us to the conclusion that this higher nature of man arose at some far distant epoch, and though it has developed in various directions does not seem yet to have elevated the whole race much above its earlest condition, at the time when by the influx of some portion of the spirit of the Deity man became "a living soul."

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He then proceeds to consider the changes which this higher nature of man has produced in the action of the Laws of Variation and Natural Selection. He states that men have failed to understand the causes which modify the Law of Natural Selection in the case of man, exactly because this law so successfully explains the production of species.

He, next proceeds to describe the ways in which the Law of Natural Selection has come to be suspended. "But so soon as man appeared upon the earth, even in the earliest periods at which we have any proofs of his existence, or in the lowest state of barbarism in which we are now able to study him, we find him able to use and act upon the forces of Nature, and to modify his environment, both inorganic and organic, in ways which formed a completely new departure in the entire organic world."

"Among the very rudest of modern savages the wounded or the sick are assisted, at least with food and shelter, and often in other ways, so that they recover under circumstances that to the most of the higher animals would be fatal. Neither does less robust health or vigour, or even the loss of a limb or of eye-sight, necessarily entail death. The less fit are, therefore, not eliminated as among all other animals, and we behold, for the first time in the history of the world, the great Law of Natural Selection by the survival only of 'the fittest' to some extent neutralised."

The mind of man is another great factor in superseding the Law of Natural selection. Man has found out a new method of obtaining his food as well as of escaping from his enemies. This consists in making implements, tools and weapons.

He now tries to explain the probable origin of this higher nature of man. He first shows that the acquired characters—the effects of education and training are not hereditary. This he states is for the good of man. Had

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it been otherwise man should have become thoroughly corrupted. But it is very strange that inspite of tyranny, oppression, systematic efforts to degrade man's nature, man has not become incorrigible. In explaining this he writes :—

"To myself, there seems only one explanation of the very remarkable and almost incredible result just stated. It is, that the Divine nature in us—that portion of our higher nature which raises us above the brutes, and the influx of which makes us men—cannot be lost, cannot even be permanently deteriorated by conditions however adverse, by training however senseless and bad. It ever remains with us—the central and essential portion of our *human* nature, ready to respond to every favourable opportunity that arises—to grasp and hold firm every fragment of high thought or noble action that has been brought to its notice, to oppose even to death every falsehood in teaching, every tyranny in action."

Before finishing the chapter the learned doctor gives a few pages to the explanation of the origin of evil.

He next suggests a new form of selection for moral progress. In doing so he points out that the "dread of over-population as the result of the abolition of poverty is wholly and utterly fallacious——a mere bugbear created by ignorance of natural laws and of presumption in thinking that we can cure the social evils while the man-made causes which produce them remain unaltered.

He next rejects the proposals of Eugenists. He has not so much to say against Galton's proposals, as against those of his followers. He thinks that the field of Eugenists is very limited, that the pecuniary considerations in the matter of selection have been a cause of much mischief and that they would, if helped by the Eugenists, do greater mischief yet. To the interference of legislature in the matter of marriage he objects very strongly. He believes

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that legislature is unworthy of being trusted with this sacred work. Writes he :—

"Let any one consider, on the one hand, the lives of the wealthy society as protrayed in the newspapers of the day, with their endless round of pleasure and luxury, their almost inconceivable wastefulness and extravagance, indicated by the cost of female dress and the fact of a thousand pounds or more being expended on the flowers for a single entertainment. On the other hand, let him contemplate the awful lives of millions of workers, so miserably paid and with such uncertainty of work that many thousands of the women and young girls are driven to the streets as the only means of breaking the monotony of their unceasing labour and obtaining some taste of the enjoyments of life at whatever cost; and then ask himself if the Legislature which cannot remedy *this* state of things should venture to meddle with the great problems of marriage and the sanctities of family life. Is it not a hideous mockery that the successive Governments which for forty years have seen the people they profess to govern, so driven to despair by the vile conditions of their existence that in an ever larger and larger proportion they seek death by suicide as their only means of escape—that Governments which have done nothing to put an end to this continuous horror of starvation and suicide, should be thought capable of remedying some of its more terrible *results*, while leaving its *causes* absolutely untouched."

He thinks that the future progress of the race will depend upon the free choice of woman in marriage, on Swayama-Vara in our phraseology. To make this selection effective he proposes to raise the social and economical status of woman to give her a higher kind of education and provide her with opportunities so "to mould public opinion, through home training and social influence, as to render the women of future regenerators of the human race."

The last chapter of the book is devoted to the means for initiating 'era of moral progress.' He refers to the gross

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injustice with which wealth has been distributed, to the over-crowded insanitary slums of the great cities, starvation that compels thousands of girls to work in empoisoned environment, vain struggle of millions to get a bare livelihood, the bribery and petty dishonesty rampant amongst the middlemens, the capitalists driving down wages below the level of bare subsistence and last to the *unjust* justice. Having detailed all these he sums up the situation, "Taking account of these various groups of undoubted facts many of which are so gross, so terrible, that they cannot be over-stated, it is not too much to say that our whole system of society is rotten from top to bottom, and the Social Environment, as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen."

He then refers to the root causes of this state and suggests the remedies. We give in his own words the causes.

1. They are due, broadly and generally, to our living under a system of Universal *competition* for the means of existence, the remedy for which is equally Universal *co-operation.*

2. It may be also defined as a system of *economic antagonism*, as of enemies, the remedy being a system of economic *brotherhood*, as of a great family, or of friends.

3. Our system is also one of *monopoly* by a few of all the means of existence : the land, without access to which no life is possible, and capital, or the results of stored-up labour, which is now in the possession of a limited number of capitalists and therefore is also a monopoly. The remedy is freedom of access to land and capital for all.

4. Also, it may be defined as *social injustice* inasmuch as the *few* in each generation are allowed to inherit the stored-up wealth of all preceding generations, while the *many* inherit nothing. The remedy is to adopt the principle of equality of opportunity for all, or of Universal *inheritance by the State in trust for the whole community.*"

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With the above we would request the reader to read Swamiji's views as expressed in the 4th chapter of the Satyarath Prakash on the position of Vaishya or the monied class of society. In our opinion the best method of providing all with equal opportunity is to reconstruct the educational system of the society on the principles laid down by the great Swami. Co-operation is no doubt the most important of these principles.

Towards the end, he recommends to us as the sound moral teaching, the following from the "New Age" of November 21, 1912.

"But what (the rich) fail to perceive is that, in a world like this, made by infinite goodness and wisdom, Right is always the great stand-by for men and for Nations, and for the rich as well as for the poor; and that Wrong, sooner or later, ends in misery and destruction."

This when put in our own phraseology means that Dharma alone shall give salvation to humanity. Let those who set a premium on politics unleavened by religion ponder over what the great savant and pioneer of evolution has to say on the subject.

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THE EUROPEAN WAR—ITS ETHICAL ASPECT.

"I have viewed military from every possible standpoint to see if I could discover anything in it to make it tolerable, but have utterly failed to find in it a single quality that is not degrading to manhood. The soul of military is pride, and pride is never a worker of good, but always, without a single exception, a worker of evil. No matter how great the evil isover which men fight, the war, with its awfulresults, is always a greater evil. If it was only the loss of life, limb and health, it might not be so bad. But war does not end with these. A war always lasts as long as it is remembered by the combatants and their descendants. Who, after considering all the hatred and revengeful feeling that exist in the breasts of the vanquished, and the malice and pride in the breasts of the victors,—all these elements of wickedness that are passed down from generation to generation ; children nursing all these taints in their mother's milk ; their young minds poisoned by war-stories and wicked statements from parent's lips—can say conscientiously that war does not always bring a greater curse than it removes ? Knowing, as I do, that the human family has never been benefited by war, and that the only way to deliver people from any kind of wrong is by constantly preaching the truth in the spirit of love, when I remember the awful horrors of war, I think that military surely must have originated with the devil, and should exist only in hell."—*Henry Norman.*

Suppose the earth were overrun with some noxious weed, poisonous in itself, prejudicial to all the wholesome fruits of the field, and affording shelter to all baneful and noxious vermin, should we not seek its removal by every means in our power ? We should not only cut down and

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burn the stems, but we should endeavour to destroy the very seeds, to render the soil unfavourable to their growth, and remove all things which might yield them shelter. Now, such a tree really exists, deadlier far than the Upas of fable. deadly to the soul as well as to the body; it is indeed surrounded by bleaching skeletons. and by desolated plains where no harvest ripens. Witness the devoted land of Belgium, which in the dispensations of a mysterious Providence, has become a "potter's field" of woe, a very "Golgotha of famine." It is blood-curdling to visualise this indescribable scene of destitution, desolation and death. The wailings of poor, famished women and children mingle with the moaning winds of the night, and nature and humanity unite in one funeral dirge over this land of heroes. Oh! let these terrible realities of human misery lift from off the races the hounding incubus of militarism encouraged by wolfish spoilsmen.

This bloated militarism must not alone be combated in public; not alone from the pulpit and the platform, but wherever its seeds exist they must be uprooted, so that "peace on earth and good will to man" be realised. Men and women have too long been 'suckled in a creed outworn,' and must no longer countenance despotism which commonly promotes the passive type of character. Tolstoy observes:

"The ruling classes of Germany excited the patriotism of the masses of their people to such a degree that, in the second half of the nineteenth century, a law was proposed in accordance with which all the men had to become soldiers: all the sons, husbands, fathers, learned men, and godly men, had to learn to murder, to become submissive slaves of those above them in military rank, and be absolutely ready to kill whomsoever they were ordered to kill; to kill men of oppressed nationalities, and their own working men standing up for their rights, and even their own fathers and brothers—as was publicly proclaimed by that most impudent of potentates, William II.

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What, indeed, must go on in the head of some Wilhelm of Germany—a narrow-minded, ill-educated, vain man, with the ideals of a German Junker—when there is nothing he can say so stupid or so horrid that it will not be met b an enthusiastic. '*Hoch* !' and be commented on by the Press of the entire world as though it were something highly important. When he says that, at his word, soldiers should be ready to kill their own fathers, people shout '*Hurrah* !' When he says that the Gospel must be introduced with an iron fist—'*Hurrah.*' When he says the army is to take no prisoners in China, but to slaughter everybody, he is not put into a lunatic asylum, but people shout '*Hurrah* !' and set sail for China to execute his commands !

And what supports the present order of society is the selfishness and stupefaction of the people, who sell their freedom and honour for insignificant material advantages."

These seeds are thickly scattered, even where we should least apprehend in the sanctuaries of private life ; they lie for a time dormant, but too often spring up in the end to most fearful growth. We will set out unseen, on a little trip to observe where these seeds are being planted and watered. Let us enter yon house, and, guided by the noise of infantine merriment, ascend to the nursery ; how are those fair haired urchins engaged ? Decked out with tiny sword and musket, they are playing at soldiers ; around them is all the pomp and circumstance of war in miniature ; drums, cannons, wooden and leaden soldiers : here too, are pictures of those whom we still call heroes ; story-books, that tell of battles and sieges, of blood and agony and call this—glory !

And now, fond, sensitive parents, what have ye been doing ? Is it well, think you, to provide your offspring with a killing-made-easy ? Must they so early learn the "gospel of hatred ?" And must the tools of the murderer

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be the playthings of their infancy? You are not, indeed on our side; you look upon war, probably, as a "necessary evil" justible in "extreme cases;" you pray to be preserved from it, and yet you seek thus early to familiarize your children with its horrors, or at least with the tinsel covering beneath which they are hidden; you train them to "lap blood;" Behold those who in unsuspecting innocence, "look up to you for light," and blush, yes, tremble to think how you have given them darkness! Well has Whittier clothed in living words the influence of the early association.

"Without intending any disparagement of my peaceable ancestry for many generations, I have still strong suspicions that somewhat of the old Norman blood, something of the grim Berserkur spirit has been bequeathed to me. How else can I account for the intense childish eagerness with which I listened to the old campaigners, who sometimes fought their battles over again in my hearing? Why did I, in my young fancy, go up with Jonathan, the son of Saul, to smite the garrisoned Philistines of Mechimash, or with the fierce son of Nun, against the cities of Canaan? Why was Mr. Greatheart, in *Pilgrim's Progress* my favourite character? What gave such fascination to the narrative of the grand-Homeric encounter between Christian and Apollyon in the valley? Why did I follow Ossian over Morven's battlefields, exulting in the vulture-screams of the blind scald over his fallen enemies? Still later, why did the newspapers furnish me with subjects for hero-worship in the half-demented Sir Gregor Macgregor, and Ypsilanti, at the head of his Knavish Greeks? I can account for it only on the supposition that the mischief was inherited—an heirloom from the old sea-kings of the ninth century."

When the war-cloud has passed away and the heaving world emerges from the ringing grooves of change; when from the grassy coverlet of many a mighty sepulchre

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nature is wiping out 'the dark, dark stain,' and when the maxims and dogmas of Bernhardi are consigned to the junk heap, Literature must wave her keenly tempered blade, chivalrous for long oppressed and deluded man, and new ideas must supplant those which have resulted in the huge holocaust we witness at present. Military glory, notwithstanding all its bravo and bluster is without sanction and settled verdict of a world speaking from a higher state of thought and perception. For, military glory, what is it made of? Its material is bleeding dying men and fiery passion and desolated kingdoms and impoverished exchequers. To spill blood implies a wrong doing irreconcileable with greatness. Let us, then, kinsmen all, begin to preach the truths which are identical with the abolition of war—for blessed are the peace-makers—and prove that military glory, though it may possess the wisdom of our ancestors, wants the wisdom of their posterity, and like the Penielheugh monument, wants the copestone in the full and perfect assent of an improving age.

Says an American statesman, quoted in *the Herald of the Golden Age.*

"The work of peace-loving men and women, the work of all those who love home, who desire that mankind shall be enlarged in intelligence and in moral vision, who desire to see science and art, and the graces of life, and the love of mankind for one another, continue and grow among men—their work is to aid, by that quiet that resistless influence which, among great bodies of men, makes up the tendency of mankind, and in the long process of the years moves men from savagery and brutality to Peace and Brotherhood.

"It rests with the Army and the Navy to make aggression and injustice unprofitable and unattractive. It rests with you and with me, with every woman withal who is struggling for the right of suffrage, to exercise the powers

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that God has already placed in our hands ; with every man in the exercise of his duties, political and social, to move the conceptions of an honourable life away from the old ideas of savagery towards the new ideas of civilisation, humanity, that in their progress gradually approximate the supreme idea of Christianity.

"If we compare the conditions of to-day with the conditions of yesterday, and the last decade, and the last generation, and the last century, and centuries before, no one can fail to see that in all those qualities of the human heart which make the difference between cruel and brutal war and kindly peace, the civilised world is steadily and surely advancing day by day. No one can fail to see that the continuous and unswerving tendency of human development is towards peace and the love of mankind."

MONEY WASTED IN WAR.

"Give me the money that has been spent in war and I will purchase every foot of land on the globe. I will clothe every man, woman and child, in an attire that kings and queens be proud of. I will build a school-house upon every hill-side, and in every valley over the habitable earth. I will supply the school-house with a competent teacher ; I will build an academy in every town, and endow it, a college in every State, and will fill with able professors ; I will crown every hill with a church consecrated to the promulgation of the gospel of peace ; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill shall answer to the chime on another around the earth's broad circumference ; and the voice of prayer and the song of praise shall ascend like the smoke of a universal holocaust to heaven."

STEBBINS.

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A MANUAL OF HINDU ETHICS.

By Mr. G. A. Chandavarkar.

CHAPTER VII.

Ethics of Vidura.

Vidura-Niti forms a part of the Mahabharata and it is there included in the *Udyogaparva*. Vidura, a philosopher-statesman living at the court of Dhritarashtra king, is the author of this *niti*. The King-Emperor Dhritrashtra speaks of him as "*Mahaprajna*" and "*Dheerga-darshi*" meaning thereby that he was very wise and sagacious. The style of the *niti* is characteristic of the classic period of Sanskrit Literature and the sublimity of the thoughts expressed therein is only equalled by the greatness of the theme. The book is divided into eight chapters and contains about 500 shlokas. In the course of the conversation with *Dhritrashtra*, Vidura first mentions the attributes of a Pandit, *i.e.*, a learned man.

Says he :—

(1). He who performs good deeds and hates all that is evil, who is a firm believer in God and whose attachment to goodness is intense is a Pandit.

(2). He who does not possess anger, pride, impulsive nature and who does not think too much of himself is a Pandit.

(3). He who, in the discharge of his duties, remains uninfluenced either by heat or cold, or by prosperity or adversity is a Pandit.

(4). He who listens attentively for a long time and understands or grasps the meaning quickly, who is not avaricious and who is of a non-interfering nature is a Pandit.

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(5). Those men who aspire not for things unattainable ...who never cry for the moon...who grieve not for things that have already happened and cannot be mended...who do not cry over spilt milk...and who do not lose the equilibrium of their minds in times of distress...are wise men.

(6). Those who take delight in the doing of noble deeds and do only such acts as go to the advancement of prosperity and who do not feel jealous of others are, Oh King, learned men.

(7). He who understands the secrets of all sciences relating to the development of the whole animal creation, who thoroughly recognises the secrets of succcess in any undertaking and is ingenious in the study of human nature is a Pandit.

(8). He who neglects the performance of his own duties and puts obstacles in the way of others, and who proves faithless to a friend is styled a fool.

(9). An uninvited guest, a garrulous person making uncalled for remarks, a person placing confidence in a treacherous person, all these become contemptible.

(10). He who, having obtained immense wealth and education, leads a life of simplicity is a wise man.

(11). What man is more despicable than the one who, having neglected the welfare of his dependants, leads an easy-going merry life ?

(12). An arrow discharged from a bow may or may not kill any body. But a wise man taking leave of his common-sense is sure to bring ruin upon his own country and King.

(13). Truth is like a ladder leading to heaven or like a boat enabling one to cross this ocean of misery.

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(14). Only one defect can be ascribed to persons having the quality of mercy enthroned in their hearts. People consider them as weak-minded.

(15). This is not in reality the weakness of these men. Mercy is in itself power. Even to weak persons it is an attribute. It is an ornament to the brave.

(16). The quality of mercy can control the universe. There is nothing that cannot be accompl shed by this. A wicked man even cannot inflict any injury on one in whose hands there is the defensive weapon of mercy.

(17). Duty alone is religion. Mercy alone is tranquillity. Education is the only contentment. Mercy to sentient beings brings ultimate happiness.

(18). These three are the gates leading to hell :—

(1) Lust. (2) Anger. (3) Avarice. Therefore avoid them.

(19). A man desiring prosperity ought to abandon these vicious habits :—(1) Excessive sleep. (2) Idleness. (3) Fear. (4) Anger. (5) Dilatoriness, etc.

(20). He is the best man who has no pride, jealousy, no hatred towards the King, no malignant nature, and does not keep company with wicked men.

(21). No evil falls to the lot of him who is moderate in eating, who distributes things among his dependents proportionately and who helps even an enemy deserving aid.

(22). Ungentlemanly behaviour reduces one to poverty (spoils wealth) just as old age mars the beauty.

(23). One who desires to be prosperous in this world should partake of wholesome and easily digestible food.

(24). Just as a bee sucks honey from a flower without marring its beauty a man ought to acquire wealth belonging to others by honest means without giving the least trouble to the owner.

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(25). *Dharma* is protected by truth, education is retained by concentration of mind, beauty by careful washing and family is guarded by good character.

(26). In my opinion a man destitute of good deeds though born in a noble family is of no consequence while a man with good character though born among the low castes deserves respect.

(27). Education, wealth and birth in a high family are harmful in the case of a wicked man while they are very useful for a noble-minded being.

(28). Character is the noblest possession of a man. Without it he comes to grief. His wealth, his family and his whole life are of no avail in case he loses his character.

(29). Loss of the means of livelihood excites fear to the lowest type of man ; death causes fear to one of the middle type ; but to the best, loss of honour and good name gives cause for greatest sorrow and fright.

(30). A forest that is cut down by axes or arrows (any other means of destruction) may grow again, but a bad word uttered is dangerous in consequences. A wound inflicted upon the feeling of others by the use of bad or indecent words becomes incurable.

(31). He who utters a falsehood for the sake of obtaining cattle commits a sin equal to the killing of five men ; he who lies for the sake of a cow kills 10 men; he who equivocates for the desire of possessing a horse may be said to have killed 100 men; and he who forsakes truth for the sake of a man kills 1000 men.

(32). The more a man endeavours to think and do good deeds the more will he be endowed with a capacity to accomplish his work. There is no doubt about this.

(33). Avoid three things :—(i) The use of intoxicating drugs, (ii) Quarrelsome nature, (iii) Enmity with

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a nation, (iv). Creating disputes or causing quarrels between a husband and a wife, (v) Division or disunion among the members of a family, (v) Disloyalty to a ruler, etc.

(34). Old age spoils the beauty of complexion, greed lessens courage, death deprives one of life, malignant nature spoils the *Dharm*, anger causes loss to wealth, service of an ignoble person degrades one's character, lust deprives one of shame but vanity deprives one of every thing.

(36). These eight qualities make a man well-known:— (1) Intelligence, (2) Nobility of character, (3) Keeping the senses under one's control, (4) Study, (5) Bravery, (6) Speaking much in proper time, (7) Charity within one's means and (8) Gratefulness.

(37). This is the eight-fold division of *Dharma* :— (1) Performance of sacrifice, (2) Study and concentration of mind, (3) Performance of penance, (4) Truth, (5) Forgiveness, (6) Compassion, (7) Want of greed, (8) Charity.

(37). Do such actions in youth as would make you happy in old age. All through your life do those acts which would give you happiness even after death.

(38). A man's character is formed by the nature of the company he keeps. He can develop it according to his will also.

(39). He who always thinks of the welfare of others, and never allows himself to be influenced by ill-feelings towards others, he who is truthful, gentle in nature, controls his mind is the best type of a man.

(40). Happiness and misery, birth and death, profit and loss, fall in rotation, as it were, to the lot of man. Brave men, therefore, are neither overjoyed at success nor feel depressed at defeat.

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(41). Oh King ! It is very easy to find many persons who always talk sweet words. But it is extremely difficult to come across persons who talk disagreeable words but such as really result in ultimate goodness. Fewer still are the persons who will listen to such words.

(42). To a man with cleanly habits, wealth, strength and purity of body and mind, etc., come.

(43). Six advantages accrue to a man eating in moderation:—(1) Health, (2) Long life, (3) Strength, (4) Happiness. (5) Healthy progeny, (6) None calling him by the contemptuous name of a glutton.

(44). He who has intelligence, valour and enterprising spirit, need not be anxious of obtaining his means of livelihood.

(45). Let it be remembered that the performance of good deeds alone is conducive to the welfare of human beings and failing which one will have to repent.

(46). Endeavours should be made to control anger towards wise men, kings, scholars, old men, innocent children and sickly persons (patients).

(47). Man is responsible for the deeds done, words spoken and for the thoughts entertained by him. Therefore, do and think only good deeds.

(48). Men with hundreds live, and men with thousands also live. Abandon, therefore, greed.

(49). *Dharma* is eternal, happiness and misery are ephemeral : Soul is eternal but body is short-lived. Think more of eternal things. Lead a life of contentment. "Contentment alone is a continual feast."

(50). Life is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves thereof. In such a river good men take a dip.

These are some of the *shlokas* which deal with the ethics of Vidura who preached morality to Dhritarashtra

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and advocated the cause of righteousness to him. The cause of the Pandavas was the cause of righteousness. The war of the Mahabharata was a turning point in the history of Vedic India. In this civil war truth ultimately triumphed, but the effects of the war were in many ways disastrous. Many a noble soul fell on that fatal field of *Kurukshetra* (near Panipat) and the future was bound to be gloomy. Once again the civil forces predominated till the advent of Lord Buddha, the embodiment of mercy. His mission was to revive the ethical spirit of true religion. That spirit breathes through this *Niti*. Buddhism is an echo of the teachings of the sublime Upanishads, and Vidura *Niti* like so many other *Nitis* is the essence of the ethical part of the Primitive *Hindu* Religion or better still the Vedic Religion. *Vidura*, the author, it is easy to perceive, lays great stress on truth, nobility of mind and the performance of *Duty*. He also recognises that moral greatness is at the basis of individual or social greatness. He is dinning into the ears of *Dhritarashtra* the significance he ought to attach to the laws of morality in his relations with the *Pandavas*. The shrewd King who gave an indirect applause to virtue ultimately relied upon fate and disregarded the teachings and the result was that he and his party met with a disastrous downfall which they so richly deserved. The fall of the *Kauravas*, we repeat, sounds a note of warning to those that disregard the principles of equity. The triumph of the *Pandavas* who were numerically inferior to the *Kauravas* is a triumph for the cause of righteousness, truth, and *Dharma*.

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CHAPTER VII.

Ethics of Vidura.

SANSKRIT SHLOKAS.

(१) निषेवते प्रशस्तानि निंदितानि न सेवते,
अनास्तिकः श्रद्दधान एतत् पंडितलक्षणं ॥

(२) क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।
अमर्थान्नाप कर्षति स वै पंडित उच्यते ॥

(३) यस्यकृत्यं न विघ्नंति शीत मुष्णं भयं रतिः ।
समृद्धि रसमृद्धिर्वा स वै पंडित उच्यते ॥

( ) क्षिप्रं विजानाति चिरं शृणोति ।
विज्ञाय चार्थं भजते न कामात् ॥
नासंपृष्टो ह्युपयुंक्ते परार्थे ।
तत् प्रज्ञानं प्रथमं पंडितस्य ॥

(५) ना प्राप्य मभि वांच्छंति नष्टं नेच्छंति शोचितुम् ।
आपत्सुच न मुह्यंति नराः पंडितबुद्धयः ॥

(६) आर्य कर्माणि रज्यंते भूति कर्माणि कुर्वते ।
हितंच नाभ्यसूयंति पंडिता भरतर्षभ ॥

(७) तत्वज्ञः सर्व भूतानां योगज्ञः सर्व कर्मणां ।
उपायज्ञो मनुष्याणां नरः पंडित उच्यते ॥

(८) स्वमर्थं यः परित्यज्य परार्थ मनुतिष्ठति ।
मिथ्या चरति मित्रार्थे यश्चमूढः स उच्यते ॥

(९) अनाहूतः प्रविशति ह्यपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥

(१०) अर्थं महांत मासाद्य विद्या मैश्वर्य मेवचा ।
विचरत्य समुन्नद्धो यः स पंडित उच्यते ॥

(११) एकः समान्नमश्नाति वस्ते वासश्च शोभनं ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥

(१२) एकं हन्यान्नवा हन्या विषुमुक्तो धनुष्मता ।
बुद्धिर्बुद्धिमतो क्षिप्ता हन्या द्राष्ट्रं सराजकं ॥

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(१३) सत्यं स्वर्गस्य सोपानं पारा वारस्य नौरिव ।

(१४) एकः क्षमवतां दोषः द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्त मशक्तं मन्यते जनः ॥

(१५) सोऽस्य दोषो न मंतव्यः क्षमा हि परमं बलं ।
क्षमा गुणो हि अशक्तानां शक्तानां भूषणं क्षमा ॥

(१६) क्षमा वशी कृतिलोके क्षमया किंन साध्यते ।
शांति खडग करेयस्य दुर्जनः किं करिष्यति ॥

(१७) एको धर्मः परंश्रेयः क्षमैका शांतिरुत्तमा ।
विद्यैका परमा तृप्ति रहिंसैका सुखा वहा ॥

(१८) त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मा देतत् त्रयंत्यजेत् ॥

(१९) षडदोषाः पुरुषे येह हातव्या भूति मिच्छता ।
निद्रा तंद्रा भयं क्रोध आलस्यं दीर्घसूत्रिता ॥

(२०) दम्भं मोहं मत्सरं पापकृत्यं राजाद्विष्टं पैशुनं पूगवैरम् ।
मद्योन्मत्तैर्दुर्जनैश्चापि वादं यः प्रज्ञावान् वर्जयेत् । स प्रधानः ।

(२१) मितं भुंक्ते संविभज्याश्रितेभ्यो ।
मितं स्वपित्य मितं कर्मकृत्वा ॥
ददात्य मित्रेष्वपि याचितः सन् ।
त मात्मवंतं प्रजहृत्य नर्थाः ॥

(२२) श्रियंह्यविनयोहंति जरा रुपमिवोत्तमम् ।

(२३) यच्छक्यं ग्रसितु ग्रस्यं ग्रस्तं परिणमेच्चयत् ।
हितं च परिणामे यत्तदाद्यं भूतिमिच्छता ॥

(२४) यथा मधु समादत्ते रक्षन् पुष्पाणि षट् पदः ।
तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया ॥

(२५) सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।
मज्जया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते ॥

(२६) न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।
अंत्यष्वेपि हि जातानां वृत्तमेव विशिष्यते ॥

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(२७) विद्या मदोधन मदस्तृतीयो ऽभिजनमदः ।
मदा एते ऽवलिप्तानां पत एव सतां दमा ॥

(२८) शीलं प्रधानं पुरुषे तदस्येह प्रणश्यति ।
नतस्य जीवितेनार्थो नधनेन न बंधुभिः ॥

(२९) अवृत्तिभय मत्यानां मध्यानां मरणाद्भयम् ।
उत्तमानांतु मर्त्यानां मवमानात् परम् भयम् ।

(३०) रोहते सायकैर्विद्धं वनं परशुनाहतम् ।
वाचा दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम् ॥

(३१) पञ्च पञ्चनृते हंति दशहन्ति गवानृते ।
शतमश्वा नृते हंति सहस्त्रं पुरुषानृते ॥

(३२) यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।
तथा तथा स्य सर्वार्थाः सिध्यंते नात्र संशयः ॥

(३३) मद्यपानं कलहं पूगवैरं भार्या पत्योरंतरं ज्ञातिभेदं ।
राजद्विष्टं, स्त्रीपुंसयोर्विवादं वर्ज्यान्याहुः—

(३४) जरा रूपं हरति हि धैर्य माशा ।
मृत्युः प्राणान् धर्म चर्या मसूया ॥
क्रोधः श्रियं शील मनार्य सेवा ।
ह्रियं कामः सर्वमेवाभिमानः ॥

(३५) अष्टौ गुणाः पुरुष दीपयंति प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाऽबहु भाषिता च दानं यथा शक्ति कृतज्ञता च ॥

(३६) इज्याध्ययन दानानि तपः सत्यं क्षमा घृणा ।
अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ।

(३७) पूर्वे वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।
यावज्जीवेन तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥

(३८) यादृशैः सहनिवसन्ति यादृशां श्रोप सेवते ।
यादृगिच्छेत् भवितुं तादृग्भवति पूरुषः ॥

(३९) भावमिच्छति सर्वस्य ना भावे कुरुते मनः ।
सत्यवादी मृदुर्दान्तो यः स उत्तम पुरुषः ॥

(४०) सुखं च दुःखंच भावा भावौ च लाभा लाभौ मरणं जीवितं च ।
पर्यायशः सर्व मेतं स्पृशंति तस्माद्धीरो नप्रहृष्येन्न शोचित् ॥

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(४१) सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

(४२) गुणा दश स्नानशीलं भजंते बलं रूपं स्वरवर्ण प्रशुद्धिः ।
स्पर्शश्च गंधश्च विशुद्धता च श्रीः सौकुमार्यं प्रवराश्चनार्यः ॥

(४३) गुणाश्च षण्मितभुक्तं भजंते आरोग्य मायुश्च बलं सुखं च ।
अनाविलं चास्य भवत्यपत्यं न चैन माद्यून इति क्षिपंति ॥

(४४) वृद्धिः प्रभावस्तेजश्च सत्व मुत्थान मेव च ।
व्यवसायश्च यस्य स्यात्तस्या ऽवृत्तिभयं कुतः ॥

(४५) कर्माणां तु प्रशस्तानां अनुष्ठानं सुखा वहं ।
तेषा मेवा नुष्ठानं पश्चात्ताप करं मतं ॥

(४६) दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च ।
नियंतव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥

(४७) कर्मणा मनसा वाचा यद्यमीदृशं निषेवते ।
तदेवापहरत्येनं तस्मात् कल्याण माचरेत् ।

(४८) सहस्रिणोपि जीवंति जीवंति शतिनस्तथा ।
धृतराष्ट्र विमुंचेच्छां न कथं चिन्न जीवति ॥

(४९) नित्यो धर्मः सुख दुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ।
त्यक्त्वा ऽनित्यं प्रति तिष्ठस्व नित्यं संतुष्य त्वं तोषपरोहिलाभः ।

(५०) आत्मा नदी भारत पुण्यतीर्थं सत्योदका धृतिकूला दयोर्मि ।
तस्यां स्नातः पूयते पुण्यकर्मा पुण्यो ह्यात्मा नित्यमलोभ एव ॥

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

(Continued from our last issue).

Louis Jacolliot writes :—

"The pure Hindu religion recognises and admits but only one God, thus defined by the Veda. Him who exists by himself and who is in all, because all is in him." (123)

Abbe Dubios says :—

"There appears to be no doubt that their Brahmin ancestors worshipped only this one Supreme being ; but with the lapse of time they fell victims to idolatry and superstition and shutting their eyes to the light that they presented shifted the voice of conscience."(124).

Similar is the opinion of Maurice Phillips, Monier Williams, Sir William Jones and William Warder. Even Max Muller acknowledges : "The idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism.(125)

The above quotations clearly support Max Muller's conclusion : " The more we go back, the more we examine the earlist germs of any religion, the purer, I believe, we shall find the conception of the Deity." (126).

The history of other religious ideas also is similar to this. A few words may be said regarding one. The Evolutionists represent the primitive man as a flesh-eater (sometimes a cannibal) pursuing animals for his food. Vegetarianism according to some of them would be an exaggeration of the feeling of pity in man. But when we look to

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(123) The Bible in India.

(123) Quoted in the *Vedic Magazine*, Vol. V, No. 7. p. 54.

(125) A History of Ancient Sanskrit Literature, p. 568.

(126) Quoted in the Teachings of Vedas by Maurice Phillips, p. 195.

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the scriptures we find it otherwise. Regarding the conception of the Golden Age of the Greeks, it is stated :—

"Among the various bits of specific theory imported into the Golden Age by the philosophers, one of the oldest and most important was the doctrine of vegetarianism. This doctrine doubtless goes back to the older Orphics, but the most prominent representatives of it in antiquity were the Pythagoreans. The earliest reference to it, now surviving, is a fragment of Empedocles (1270) and the most complete discussion of it in connection with the Golden Age is Ovid Met, XV, 96 F. In this famous passage Ovid introduces Pythagoras himself as the expounder of his own doctrine. The essence of it is that, in the Golden Age, men lived upon the fruits of the earth, and that the degeneration of the later age is marked by the departure from this rule" (127).

The Zoroastrians too are represented as vegetarians from the earliest times. Bhishma Pitamah states in the Mahabharta :—

"*In yajnas* and such other good works, the pure-souled Manu has considered *Ahinsa* (abstinence from every kind of injury to other sentient beings) as *Dharma* (duty). It is the selfish, who, being covetous of eating flesh, kill animals in connection with *yajnas* or otherwise" (128).

What Bhisma says of India, the Scandinavian scriptures say of Scandinavia (129). The revered founder of the Arya Samaj supports the same view in the following words : "Nowhere in the scriptures and other authentic books it is written that horses, cows and human beings should be killed and offered as sacrifice in the sacred fire called Homa....." Now mark what the Shatpatha Brahmin says on the sub-

(127) The Encyclopedia of Religions and Ethics, Vol. I, p. 195.

(128) The Mahabharta. Shanti Parva Moksha Dharma.

(129).....

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ject:—'A King governs his people justly and righteous This is called Ashva Medha to keep the food pure or keep the senses under control or to make a good use of th rays of the sun or to keep the earth free from impuriti (clear) is Gomedha' (130).

The above facts clash so violently with the Evoluti Theory, that their explanation should be sought elsewher It may be that the religious ideas of the highest kind a inherent in human mind. But if it were so the savag who has come to forget those noble ideas should be able remember them himself. But history shows that no sava race, which has once fallen off from the primitive high sta has been able to approach that state again except throug external help. Religion, in the higher sense of the word has flourished in the lands that lie close together an are near to the land from which have radiated forth th original religious ideas.

The only theory which can explain the phenomenon i the Revelation Theory—the theory that states that th Divine Father—the source of all knowledge—revealed H supreme will for the guidance of his children. This revel tion of the Divine will is contained in the Veda—the mos ancient document in the world's library—the documen whose mutilated translation made a Veteran Scientist and Evolutionist like Dr. Alfred Russell Wallace candidly say :—" The wonderful collection of hymns known as the Veda is a vast system of religious teaching as pure and lofty as those of the best portions of the Hebrew scrip tures—If we make allowance for the very limited know ledge of nature at this early period, we must admit tha the mind which conceived and expressed in appropriate language such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of our best religious teachers and our poets—to our Miltons and to our Tennysons " (131).

(130) The Satyarath Prakash XI 305. (Hindi, 9th Edt).

(131) The Social Environment and Moral Progress, p. 11 and 14.

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That the Veda in fact contains the Revealed knowledge is also demonstrable by a study of comparative theology. It is a well-established fact of comparative theology that every prophet calls himself a transmitter or the receiver of the original religion and not a preacher of a new religion. All refer to an anterior pure religion to which they desire to lead back the world. H. P. Blavatsky observes :—" More than one great scholar has stated that there was no religious founder, whether Aryan or Turanian, who had invented a new religion or revealed a new truth. These founders are all transmitters, not original teachers." Therefore is Confucius shown by Dr. Legge, who calls him "emphatically a transmitter ; not a maker" as saying :—" I only hand on ; I cannot create new things. I believe in the ancients and therefore love them" (132).

The Confucian writers are further reported to state that they preach what they have learnt from the ancient writers off 'Sentences' (Sutras) and couplets (Shlokas) (133). These were clearly the Rishis of ancient India who got their inspiration from the Veda. The Sutia Nipatu states :—'When the great Muni was at Sarswati certain old *Brahmins* came to listen to his teaching. They asked him if the Brahmin Dharma was the same as in ancient days. Buddha replied that in olden times the Brahmin Dharma was completely different. It was this Dharma that he proposed to restore in its original purity. (134).

Of the Egyptians, it is said that they believed that the knowledge given by Hermes was contained in four books and that their great reformer Appolonius believed that animal sacrifices could not be put an end to, unless some Brahmin from India went to preach there (135).

The indirect influence of the Vedic Revelation in the Greek thought too is very distinctly seen. Most of the

(132) Secret Doctrine, Vol. I, Introduction p.p. XXXVI—V.
(133) Quoted by Prof. Ram Dev in his article on Swami Daya Nand and the Veda in the *Prakash*, 26-10-13.
(134) Quoted in the *Vedic Magazine*, Vol. IV, No. 9. P. 11.
(135) Prof. Ram Deva's article on Swami Dayanand and the Veda referred to above.

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great men--Pythagoras, Solon, Lycurgus—of Greece are represented by Historians as travelling to India to complete their education. A beautiful passage from the "Metamarphoses" of Ovid is quoted in the *Vedic Magazine* to show how closely was the Greek religious thought connected with the Indian thought (136).

The story of the Zorastrian religion is similar. Dr. Hauq writes :—"In the Gathas (which are the oldest parts of the Zend—Avesta), we find Zarathushtra alluding to old revelation (Yas XL, VI, 6) and praising the wisdom of Stavshyauts, Atharvas, "Fire priests," (Yas XLVI, 3, XLVIII 12). He exhorts his party to respect and revere the Arya (Yas XVIII, 15) *i. e.*, the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to be more closely connected with the ante-Zoroastrian form of Parsi religion than any other of the later Brahminical families. These Angiras are often mentioned together with the Atharvans, or "fire-priests" and both are regarded in the Vedic literature as the authors, (we should say Rishis) of the Atharvangiras, or the Atharvan or Angiras Veda, *i. e.*, the Veda of the Atharvans or Angiras." (137)

Christianity is a daughter of Buddhism and at the foundation of Islam are the prinoiples of Judaism and Zorastrianism.

It is not tradition alone which proves that the Veda is the fountain head of religion. But a critical study of the various religions of the world shows that the fundamental doctrines of all the great religions are the same, that their loftiest description is to be found in the Veda and that the differences of various religions melt away when they are traced back to their original scource, the Veda. For instance, the doctrine of Trinity is to be found in every religion of the world living or dead. The details of the doctrine in different religions closely agree. The true significance of this doctrine comes out when it is traced back to the Veda. For one explanation of this doctrine the reader is referred to an interesting work of Pandit Shiva Shanker Kanaya-Tirath—the Trideva Nrinya. (138)

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(136) *The Vedic Magazine*, Vol. VI. P. 242.

(137) Essays. p. 294.

(138) The writer proposes to deal with this question in a future work of his "Unity within Diversity."

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ANCIENT ARYAN CIVILIZATION & CULTURE.

Ancient Hindu Chemistry.*

CHEMISTRY OF DIGESTION.

"The food we eat contains five classes of penta-Bhautic organic compounds. From their radicles or predominant elements, the substances are named Earth-compounds, Ap-compounds, Tejas-compounds, Váyu-compounds and Akása-compounds. The Earth-compounds supply the hard formed matter of the body, the Tejas-compounds give the animal heat (or the metabolic heat), the Váyu-compounds are the sources of the motor force in the organism, the Ap-compounds furnish the watery parts of the organic fluids, and the Akása-compounds contribute to the finer etheric essence which is the vehicle of the conscious life. Roughly speaking, the Earth-compounds answer to the nitrogen compounds in the food, the Tejas-compounds to the hydrocarbons (heat-producing) and the Váyu-compounds to the carbo-hydrates (dynamic). The Ap-compounds are the watery parts of food and drink. The flesh, for example, is a tissue composed principally of the Earth-compounds, the fat of the Earth and Ap-compound, the bones of Earth, Vayu and Tejas compounds. For purposes of digestion it is stated that different operations of the metabolic heat (perhaps different digestive fluids are also meant) are required to digest the different substances in the food.

The course of metabolism is described as follows. —The entire elementary canal is called Manásrotas (the great channel).

The food goes down the gullet by the action of the bimotor force, the Prána-Váyu.

In the stomach (आमाशय) the food becomes mixed up first with a gelatinous mucus (फेणभूतं कफ) which has a saccharine taste, and then gets acidulated by the further chemical action of a digestive juice (पित्तदाहादम्लगतः ——evidently the gastric juice is meant) The Biomotor force, the Samana Vayu, begins to act and drives down the chyle by means of the Grahani Nadi to the Pittasaya (duodenum), into which bile comes down from the liver, and thence to the small intestines thee (आमपक्वाशय) In these, the bile (or rather the digestive substance in

* Compiled and adapted with some alterations, for the most part, from Dr. Ray's "A History of Hindu Chemistry."

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the bile as opposed to the colouring element) acts on the chyme, and converts the latter into chyle (रस) which has at first a katu taste (pungency). The chyle contains in a decomposed and metamorphosed condition all the penta-Bhautic organic compounds, *viz*, tissue-producing Earth-compounds, water parts or Ap-compounds, heat-producing Tejas-compounds, force-producing Vayu-compounds, and lastly, finer etheric constituents which serve as the vehicle of consciousness. The essence of chyle (सूक्ष्म भाग) from the small intestines is driven by the biomotor force, the Prana Vayu, along a Dhamani trunk (*Cf.* the thoracic duct) first to the heart (which is a great receptacle of chyle), and thence to the liver (and the spleen), and in the liver, the colouring substance in the bile acts on the essence of chyle, especially on the Tejas substance therein, and imparts to it a red pigment, transforming it into blood. But the grosser part ofchyle (स्थूल भाग) proceeds along the Dhamanis, being driven by the biomotor force, the Vyana Vayu, all over the body.

When the blood has been formed, the essence of chyle in the blood acted on by Vayu (biomotor force) and Mamsagni (the flesh forming metabolic heat), forms the flesh-tissue, the Earth-compound of the food substance especially contributing to this tissue of the flesh tissue thus formed, the grosser part goes to feed or replenish the flesh tissue all over the body. The finer essence of flesh in the blood in the chyle, acted on again by Vayu (biomotor current) and the fat-forming metabolic heat (मेदोग्नि) in the menstruum of lymph (कफं समाश्रित्य) receives viscosity and whiteness, and produces the fatty tissue, the Earth-compounds and Ap-compounds of the food especially contributing to the product. This fat in the chyle (or blood), or rather the grosser part of it replenishes the fatty tissue of the body, but the finer essence of fat *in* the flesh *in* the blood, *in* the chyle, acted on by Vayu (biomotor current) and the marrow-forming metabolic heat, in the menstruum of lymph (फलेठमणावृत्त) becomes hard (or crystalline), and forms bone, the Earth, Vayu and Tejas-compounds contributing principally to the product. The essence of the fat fills the hollow channels of the bones, and acted on again by bimotor Vayu and metabolic heat becomes transformed into the marrow. The marrow is transformed into the semen, which is conveyed down by means of a pair of Dhamanis (ducts) (द्वे शुक्रवहे) lodged in its receptacles (शुक्रधारा—वृषणौ)and discharged by means of another pair of ducts

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(द्वे विसर्गाय). The semen, or rather all the elments in their finer essence, give off Ojas, which returns to the heart, the receptacle of chyle and blood, and again floods the body, and sustains the tissues, thus completing the wheel (or self-returning circle) of metabolism (परिवृत्तिस्तु कचवत् *Cf.* Charaka and Vagbhata."

Metallurgic Skill of the Hindus.

'Unfortunately very little material is now available to enable us to present a connected narrative of the metallurgical skill of the ancient Hindus. Many important links are missing ; we shall here try to put together only a few, which we have been able to recover.

Megasthenes says that the Indians "were skilled in the arts." According to the Greek writer, the soil too has "underground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity and even tin and other metals, which are employed in making articles of use and ornaments, as well as the implements and accoutrements of war."

Coming to comparatively later times, we find that the Indians were noted for their skill in the tempering of steel, the blades of Damascus were held in high esteem but it was from India that the Persians and, through them, the Arabs, learnt the secret of the operation.

The wrought iron-pillar close to the Kutub near Delhi which weighs ten tons and is some 1500 years old; the huge iron girders at Puri ; the ornamental gates of Somnath and the 24 ft. wrought iron gun at Nurvar———are monuments of a bye-gone art and bear silent but eloquent testimony to the marvellous metallurgical skill attained by the Hindus. Regarding the Kutub pillar, Fergusson says: "It has not, however, been correctly ascertained what its age really is. There is an inscription upon it, but without a date. From the form of its alphabet, Prinsep ascribed it to the 3rd or 4th century; Bhau Daji, on the same evidence, to the end of the 5th or beginning of the 6th century. The truth probably lies between the two. Our own conviction is that it belongs to one of the Chandra Rajas of the Gupta dynasty, either subsequently to A.D. 363 or A.D. 400.

"Taking A. D. 400 as the mean date—— it opens our eye to an unsuspected state of affairs to find the Hindus at that age capable of

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forging a bar of iron larger than any that have been forged even in Europe up to a very late date, and not frequently even now. As we find them, however, a few centuries afterwards using bars as long as this *lat* in roofing the porch of the temple at Kanaruc, we must now believe that they were much more familiar with the use of this metal than they afterwards became. It is almost equally startling to find that, after an exposure to wind and rain for fourteen centuries, it is unrusted and the capital and inscription are as clear and as sharp now as when put up fourteen centuries ago.

"There is no mistake about the pillar being of pure iron. Gen. Cunningham had a bit of it analysed in India by Dr. Murray, and another portion was analysed in the School of Mines here by Dr. Percy. Both found it pure malleable iron without any alloy." Hist. of India and Eastern Architecture p. 508; ed. 1899.

The Ritter Cecil von Schwarz, who was for sometime in charge of the Bengal Iron Works Company, thus speaks of the superior iron smelting industry in India :—

"It is well-known by every manufacture of crucible of cast-steel how difficult it is sometimes to get the exact degree of hardness to suit certain purposes, especially with reference to steel for cutting the blades, etc. With the ordinary process endeavours are made to reach the required degree of hardness by selecting such raw materials as on an average have the required contents of carbon in order to correspond with the required degree of hardness as far as possible. The natives (of India) reached this degree by introducing into their cast-steel an excess of carbon, by taking this excess gradually away afterwards, by means of the slow tempering process, having it thus completely in their power to attain the exact degree by interrupting this de-carbonising process exactly at the proper time in order to cast steel of a quality exactly suitable for the purpose." '

Gunpowder.

Dr. Ray is unwilling to credit the ancient Hindus with the knowledge of the art of manufacturing gunpowder. Regarding the several recipes given in the *Sukraniti or the Elements of the Polity of Sukracharya* he says as follows :—

"From the circumstantial details given above, especially of the method of preparing the charcoal, one is naturally led to suspect that

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the lines relating to gunpowder as quoted above are later interpolations. The suspicion is further enhanced when it is borne in mind that in the Polity of Kamandaki, an ancient work of undoubted authenticity, there occurs no reference whatever to firearms nor is there any in the Agni-purana in which the subject of training in the use of arms and armours takes up four chapters, archery forming the leading element.

The more rational conclusion would be that the *Sukarniti* is a patch work in which portions of Chapter IV were added sometime after the introduction of gunpowder in Indian warfare during the Moslem period."

It will have been seen that the chief argument of this disbelief is the very completeness of details in which the description of manufacturing gunpowder is given. This shows the prejudice of the scholars whose low idea of the ancient Hindu chemists does not allow them to believe as true any but the most crude and the most fragmentary account of the chemical operations of their first forerunners. Fortunately, however, there is other authority to refer to. A writer in a recent issue of the *Commonweal*, in the course of a long and thoughtful article, proves not only that the ancient Hindus were acquainted with gunpowder but also that they were the first inventors of it. Among other arguments he quotes the *Rajalakshminarayanahrdaya*, a part of the *Atharvanarahasya*, which says :

"As fire prepared by the combination of charcoal, sulphur and other material depends upon the skill of its maker, so also may thou, O representative of knowledge, by the application of my faith manifest thyself quickly according to my wish (Oppert, p. 64.)"

The information here is as fragmentary and as incidental as some would like to have it. The other objection of Dr. Ray, that gunpowder is not mentioned in some of the chief works wherein one might expect it can also be ruled out as *argumentum ex silentio*. The most common things are always the most likely to be omitted.

Relative Weight.

The principal of Archemedes was evidently unknown among the Hindus ; but they had in its absence a method which closely approximates to that which is nowadays known as "specific gravity." For instance, in case of precious metals, adulteration was "detected by an ingenious device, which may be regarded as a near approach to the

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principle of Archemedes. Suppose it is intended to test the purity of a specimen of gold. All that one has to do is to draw a wire of this gold and another of the standard gold through the self-same orifice (of corundom). As these wires are of equal diameters, equal lengths will have equal weights, provided the sample is pure."

Sound.

"Sound is a peculiar quality of the etherial element, and is to be apprehended by the hearing. It abides in that element exclusively and is its characteristic quality. Two sorts are distinguished: articulate and musical.

Theory of the Propagation of Sound.

To account for sound originating in one place being heard in another, it is observed, that sound is propagated by undulation, wave after wave, radiating in every direction, from a centre, like the blossoms of a Nauclea. It is not the first, nor the intermediate wave, that is the sound heard: but the last that comes in contact with the organ of hearing: and therefore it is not quite correct to say, that a drum has been heard. Sound originates in conjunction, in disjunction, or in sound itself. The conjunction of cymbals, or that of a drum and stick, may serve to exemplify the first. It is the instrumental cause. The rustling of leaves is an instance of disjunction being the cause of sound. In some cases, sound becomes the cause of the sound. In all, the conformity of wind or its calmness is a concomitant cause: for an adverse wind obstructs it. The material cause is in every case the etherical fluid: and the conjunction of that with the sonorous subject is a concomitant cause."

Progress of Chemical Knowledge in Europe and India.

In our last but one issue under the heading "Medical Science in Ancient India" we showed how the first beginnings and the sources of the medical knowledge of the civilized world could be traced back to India. Chemistry being admittedly a handmaid of medicine, to trace the indebtedness in this direction of the Arabians, Persians and other peoples to the ancient Hindus would be nothing more than the repetition of the same facts over again. This we are not prepared to do. Before finishing, however, it would be profitable to read side by side an account of the chemical progress both in India and in Europe.

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'"It will, perhaps, add to the interest of the subject, if we turn our eyes for a moment to the progress of chemical knowledge in Europe at that time, and the alchemistic ideas and beliefs dominating it. Contemporary with the authors of *Rasarnava* and *Rasaratnasamchchaya*, were Roger Bacon (d. 1294), Albertus Maguns, Raymond Lally, and Arnaldus Villanovanus. Roger Bacon does not hesitate to assert that the philosopher's stone was able to transform a million times its weight of base metal into gold. The above-named alchemists are also unanimous in regarding it as a universal medicine, and "it was no unusual assertion that adepts, the fortunate possessors of the panacea, had been able to prolong their lives to 400 years and more"—Meyer. The readers of *Rasarnava* and the other Tantras will not fail to find that there is much in common between the Hindu alchemists and their European *Confreres*.

The knowledge in practical chemistry, prevalent in India in the 12th and 13th centuries A.D., and perhaps earlier, such as we are enabled to glean from *Rasarnava* and similar works, is distinctly in advance of that of the same period in Europe. It was known for instance that blue vitriol and a variety of the pyrites yielded an essence in the shape of copper; and calamine, zinc. The metallurgical processes, described under the latter, leave little to improve upon, and, indeed, they may be transferred bodily to any treatise on modern chemistry. Even Paracelsus, who flourished some three centuries later, leaves us in the dark as to the nature of his "Zinken," which he designates "semi" or "bastard" metal. And Libavius (d, 1616) "who stood up manfully against the excesses of Paracelsus, and who vigourously combated the defects in his doctrines,.....and the employment of "secret remedies," believed in the transmutation of the metals and the efficacy of potable gold.

The truth is that up till the time of pseudo-Basil Valentine (ca. 1600 A. D.,) very little scientific progress was achieved in Europe. The doctrines of Aristotle and of the Arabian alchemists held the ground, and the enigmatic and mystic language, which was often used as a cloak for ignorance, simply confounded the confusion.

Still more solid progress was effected in pharmacy. For two

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thousand years or more the Charaka and the Sasruta have been paid all the honours of a state-recognised Pharmacopæia. Partly due to their being regarded as of revealed origin, and partly due to that veneration for the past, which is inherent in the Hindu, the text of the above works has seldom been allowed to be tampered with. A critical examination of the Bower Ms., such as we owe to Dr. Hoernle, shows that the recipes of several important preparations agree in all essentials, and sometimes word for word, with those of the Charaka and the Susruta of the existing recensions. Mr. Ameer Ali is scarcely correct when he claims that "The Arabs invented chemical pharmacy, and were founders of those institutions which are now called dispensaries."

We have only to refer our reader to the chapter on the preparation of caustic alkali, in the Susruta, with the direction that the strong lye is to be "preserved in an iron vessel," as a proof of the high degree of perfection in scientific pharmacy achieved by the Hindus at an early age. It is absolutely free from any trace of quackery or charlatanism, and is a decided improvement upon the process described by a Greek writer of the XIth century, as unearthed by M. Berthelot. As regards *dispensaries* and hospitals, every one knows that Buddhistic India was studded with them.

In the European history of chemistry, the credit of being the first to press chemical knowledge into the service of medicine and introduce the use of the internal administration of mercurial preparations, is given to Paracelsus (1493—1541). The Nagarjunas and the Patanjalis of India, however, had the merit of anticipating Paracelsus and his followers by several centuries. The easliest historical record of the internal use of black sulphide of mercury dates so far back as the 10th century A. D. at the latest. We have, indeed, reasons to suspect that Paracelsus got his ideas from the East, and in Chapter on *Arabian Indebtedness to India* we have pointed out the media through which Indian sciences filtered into Europe.

Dutt says; "We cannot help admiring the ingenuity and the boldness of the Hindu physicians, when we find that they were freely and properly using such powerful drugs as arsenic, mercury, iron, etc., when the Mussulman Hakims around them with imperial patronage

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and the boasted learning of the West, recording such remarks regarding them as the following :—

"Soomboolkhar, 'the white oxide of Arsenic.' There are six kinds of this, one named Sunkia, the third Godanta, the fourth Darma, the fifth Huldea. The Yunani physicians do not allow this to form a part of their prescriptions, as they believe it destroys the vital principle. The physicians of India, on the contrary, find these drugs more effectual in many disorders than others of less power, such as the clax of metals. For this reason too I am in the habit of seldom giving these remedies internally, but I usually confine my use of them to external application and as aphrodisiacs which I prescribe to a few friends, who may have derived no benefit from Yunani prescriptions. It is better to use as few of them as possible."

"Parà, 'Mercury.'—It is very generally used throughout India in many ways, both in its native and prepared state, but in the latter we ought to be very cautious, for it is seldom sufficiently killed or removed from its native state, in which it is a dangerous drug."

"Loha, 'Iron.'—It is commonly used by physicians in India, but my advice is to have as little to do with it as possible."

Nor must we forget that so late as 1566 A. D, the Parliament and the Faculty of Medicine, Paris, condemned and forebade what was regarded as the dangerous innovations of Paracelsus.

Apart from the historical date already adduced, the above extracts from a Mohamedan writer would show that the Hindus were perhaps the earliest in the field to advocate the internal use of mercury. Ainslie, in a note appended to "Lepra Arabum," written in the early part of the last century, thus expresses his views on the subject.

"It is well known that the Eastern nations were the first who employed mercury in the cure of obstinate, cutaneous and leprous affections; and it may be questioned whether the natives of India were before the Arabians or only second in order in availing themselves of the virtues of that powerful mineral. Rhases, Mesu and Avicenna all notice it, and according to Fallopius, as we find observed by LeClerc in his *Histoire de la Medicine, pp.* 771—791, it was the opinions of those writers which first suggested its use in venereal diseases.

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From the evidences we have adduced all along there can now be scarcely any question as regards the priority of the Hindus in making mercurial remedies a speciality ; and they are entitled to claim originality in respect of the internal administration of metals generally, seeing that the Charaka and the Susruta, not to speak of the later Tantras, are eloquent over their virtues.'

The Decline of Scientific Spirit.

It is sometimes asked, why, if the Hindus were once so very much advanced in arts and sciences, did they come to lose all but a very small fraction of their knowledge. The answer is given as follows :—

"In the remote antiquity the Rishies or priests did not form an exclusive caste of their own but followed different professions according to their convenience or natural tastes thus fulfilling the ideal laid down by Emerson : ' Has he (man) not a calling in his character ? Eaqh man has his own vocation. The talent is the call.' But all this was changed when the Brahmins reasserted their supremacy on the decline or the expulsion of Buddhism.

' " The caste system was established *de novo* in a more rigid form. The drift of later books of general following is in the direction of glorifying the priestly class, which set up most arrogant and outrageous pretensions. According to Susruta the dissection of dead bodies is a *sine qua non* to the student of surgery and this high authority lays particular stress on knowledge gained from experiment and observation. But neo-Brahmanism would have none of it. The very touch of corpse, according to it, is enough to bring contamination to the sacred person of a Brahman

" Thus we find that shortly after the time of Vagbhata, the handling of a lancet was discouraged and Anatomy and Surgery fell into disuse and became to all intents and purposes lost sciences to the Hindus. It was considered equally undignified to sweat away at the forge like a Cyclops. Hence the cultivation of the *kalas* by the more refined classes of the society of which we get such vivid pictures in the ancient Sanskrit literature survives only in traditions since a very long time past.

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The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulations was no doubt secured but this was done at a terrible cost. The intellectual portion of the community being thus withdrawn from active participation in the arts, the *how and why* of phenomena——the coordination of cause and effect——were lost sight of——the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties and India for once bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, a Des Cartes or a Newton and her very name was all but expunged from the map of the scientific world.'

The information that we have given about Hindu Chemistry in this and the last issue of our Magazine does not and cannot claim to embrace all the different subjects in which the ancient Indian scientists had made progress. They knew much more. For instance, they could prepare several of the mineral acids and had discovered some of the most important laws of Light. Some of them even asserted that the air had weight. We shall treat of these and of many others in a future issue.

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The Gurukula Samachar.

(By Prof. Seva Ram).

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A Month of 'Matches.'

It has been a month of 'matches' with us here. The Saharanpur School team, the Delhi Hindu College team, the Najibabad big team have matched their bats and bowls, their sticks and running, their kicks and shoulders and have gone one and all worsted by the School and College elevens respectively. Their skill and endurance, rush and stand were not effective against the greater endurance, equal skill, more voilent rush and firmer stand of the Gurukulites.

The Saharanpur School Team.

The first to come was the Saharanpur School Team. Slender, spare built, sportsmanlike was their Captain and so too were most of the party slender, sinewy and sportsmanlike. Behind the scene we may imagine the match council deciding to send their best school eleven to play

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with the party they welcomed. The air is agitated with the stir of sport and surmises of the issue.

'Study is suspended,
School day ended,
Banish the books,
For lessons are done.'

It is one of the happiest of happy school days when one goes to school with his books expecting regular routine and to his pleasant surprise there is a notice of 'no work and all play to-day.' All the exhuberance of the youthful spirit is suddenly released by the removal of the expected attention pressure and every one has the delightful sensation of having to watch the fateful turns of play out in the sunshine on the green sward over the Gurukula grounds.

The long bell announces the approach of the match The Vidyala and Mahavidyala students line the borde. of the beautiful grassy playground. A knot of friends here, a group there, a batch up there, a cluster down there, thus they line the whole maidan—thus is the boundary dotted with human heads, talking tongues, with eagers eyes and playful spirits. Some more aspiring than the rest climb up the tree yonder and peep ape-like from the branches above. Some to philosophy inclined seek the grateful shade of that other tree and divert themselves with metaphysical connundrums whenever there is nothing in the play to sustain their interest.

Thus watched and cheered under the noonday sun the eleven move and field, the two bat and run, the serious umpire decides their differences. The Gurukulites win the toss and in goes the Gurukula eleven to have the batting. Their batting is not at all skilful or trained. They have simply the eagle eye, swift legs and arms that can hit hard

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whenever they hit at all. There is no blocking, no tiring out of the other party but just a lot of hard hits, swift byes and a quick fall of wickets. Only one Mr. Bamboolegs of Deepmala plays it steadily from first to last and stands not out up to the end.

The Saharanpur team must now play. The Gurukulites have scored 75. The slender Saharanpuris can't make a stand against the robust open air Brahmacharies. They hit hard but the ball is immediately sent to the wicket keeper. They bat well but unfortunately for them the bowling is so hard that it passes below their bats before they can block it and brings down the centre wicket. They are all out for 25. So they play a second time too. They cant come up to the Gurukul 1st inning score and so lose by several runs and eleven wickets. It is the same with their Hockey and Football. They are absolutely no match for the Gurukula school team.

The Delhi Hindu College Team.

The second to come was the Delhi Hindu College team. Tall, stalwart, burly practised players were they all. The Gurukula got up its eleven. Sporting enthusiasm was at its highest. Once more the Brahmacharies dot the boundry line in merry groups, cheerful chattering companies, as reclining philosophic spectators, or adventurous tree-top climbers with eager eyes talking tongues, hurrahs and huzzas, etc.

It is cricket 1st. The Delhi team begin the batting. How beautiful and steady their batting! Splendid bats at blocking and tiring out! But dare they hit hard? Let them try. Up goes the ball but never will it be allowed to come straight to the ground. A sure catch will it afford to the Gurukula batch at the field. One, two, three, four, yea more, some of the very best of the Delhi team are caught out. The play is to last up to four. But it can't be finished. It is a drawn game. Any way the

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conclusion is clear, the Delhi team bat best and the Gurukulites can't bat but can field well and catch splendidly.

A great deal more exciting was the football match between these teams. The Delhi team evidently thought a lot too much of their football. But the Brahmacharis were at their best that day. The tall, stout and burly players of Delhi thought they would be able to shoulder the Brahmachari with ease and send them rolling down. But they soon found out their mistake. Their team was splendid and played its best. But the Brahmachari spirit was aroused and the Gurukula rush was irresistible. Many a player was sent rolling in the furious concussion of excited opponents. The poor football had the severest kicks that day. There was a great deal of cheering and '*Shabas*' and '*chalo.*' The play was delightfully brisk ; but what of the looks of the players ? Panting, excited, wild, fierce, eyes shot red with fury, burning bright !

Leonine looks ! splendid energy ! manly play ! say all the admirers. To some, however, the look was positively savage. The fierce gaze did not make the players appear more than human but somewhat less than human. It was the concentration and co-operation of reckless abandon and not the concentration and co-operation of sounder self control. Interpreted one way the football match that day stood for manly conflict, sovereignty of sport—interpreted differently it was the very embodiment of savagery of sport, the intoxication of brute power that drowns all pity, the dubious delight of destructive ferocity. The Gurukulites were the victors by four goals, two in the 1st five minutes and two in the last. But the pity of it all was that some thought the sense of pleasant play was rather lost in the cruel competition of serious sport. At the end, of course, there was an exchange of mutual congratulations and let us hope the spirit of this sane ceremonial will be more and more remembered even in the thick of the play.

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It will be only fair to say that the Delhi team was the best of all the teams that played with the Gurukulites.

The Najibabad Team.

The big Najibabad team was the last to come. Once more all the Gurukula was out on the green maidan.

The Najibabad players were very good, grown up, steady, patient players. The level of excitement was correspondingly low. Hockey play was rather brisk but in point of excitement, cheering and huzzaing it was nothing compared with the Delhi Football match. There was a becoming quietness and self-control. The contrast was noticeable ; especially so at the evening football match with the Najibabad. The jaded, wearied players played on a quieter game, their looks were a great deal more pleasant, spirits smoother. The game was temperate and subdued and the enjoyment was even more so. But the Najibabad team fared not much better. They had three goals at Hockey and three in the Football match ; but they stood the whole game with true sportsmanlike patience and imperturbed spirit. At the end there was exchange of congratulations as usual. Let us congratulate them all on behalf of the Vedic Magazine on the pleasant time they made us pass, for the good game they played and the points they taught the Gurukula players, remembering the true players' maxim, to wit, 'He who wrestles with us is our friend indeed.'

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